The Missionary Herald

VOLUME CVI DECEMBER 1910 NUMBER 12

THE two articles in this number whose titles appear on the outside cover will attract attention for their timeliness; one is addressed to the season of the year; the other to a topic of the day. But there is plenty more good reading to be found on the following pages. The Field Notes and Letters from the Missions are particularly meaty this month. And the Prudential Committee's address to the constituency of the Board is meant for every reader.

A Sign Post

THE letter from Mr. Browne, of Harpoot, on page 570 got an unexpected but delightful answer as there came to the Rooms while it was being put in type a check for $1,000 from a friend in Massachusetts to help two of those struggling churches in the Harpoot plain to complete the rebuilding of their sanctuaries.

A Timely Gift

TWO veteran missionaries of the American Board who were present and spoke at the cen' ... meeting have alre' y finished their earthly ourse. Rev. Jerome D. Davis, D.D., w went to Japan in 1871, two years a er the Board's mission there was pened, with the first company of re· iforcements, died at Oberlin, O., from a dise se of the heart with which he had suffered for some time. Rev. Charles A. Stanley, D.D., who went to Tientsin in 1862, two years after that station was opened, died at Winthrop Center, Mass., at the home of his daughter, Mrs. C. F. Gammon. It is a striking coincidence that both these men leave a son and daughter as missionaries in their fields to keep their names in remembrance and to continue their work. It is fitting that the memorials of these heroes of the cross should be written for the *Missionary Herald* by their missionary associates. It becomes necessary, therefore, to defer these tributes till the January issue.

The Finished Course

LETTERS received just as the *Missionary Herald* goes to press from Mrs. Howland in Guadalajara, Mexico, give full account of the rioting of November 11, in which all the business houses of Americans were injured by stones and many private houses around the mission premises were attacked. Happily, no harm was done to the American Board's property or its occupants; the boys' school (Colegio Internacional), the girls' school (Instituto Corona), the church, and home were left unmolested.

Disturbance in Mexico

While the mob was infuriated by the recent lynching in Texas, there has been unrest for some time in political circles. The recent railroad troubles and other business complications have all tended to produce dislike of Americans which the yellow press literature has stimulated, until they needed only the provocation of this lynching to bring matters to a crisis. Some of the students in the boys' college did good service during the rioting in guarding the girls' school; others assisted in protecting the premises of the Methodist Mission; while still others were effective in turning aside the mob by mingling with them and diverting their attention from the mission buildings.

The outbreak was in no sense a religious riot; it was purely racial and anti-American. In view of the inti-

mate business and even family relations between the two races in Guadalajara, and the pacific and conciliatory attitude of the leading citizens and journals, it is believed that this wave of bitter feeling will soon subside.

Following up the Edinburgh Conference

WHEN the missionary conference at Edinburgh adjourned last June it appointed a committee to continue during the next ten years the work which the conference had then begun. This committee has appointed nine special committees to pursue lines of inquiry and information. One of these committees, on Christian Education in the Missionary Field, has both a European and American section, Sir Andrew Fraser being chairman of the former, with India and Africa as its field of study, and Rev. John F. Goucher chairman of the latter, with the Levant and Far East as its field. At the first meeting of the American section plans were made to continue an investigation already begun as to the educational condition in its field, to seek to formulate such educational policies as may wisely be followed in these lands, and to offer its services to the missionary boards in developing their educational work. The chairman of this section, Dr. Goucher, has recently sailed from San Francisco to devote a year of study to educational work in the Far East. The other members of the committee so far selected are Dr. George Washburn, ex-president of Robert College; Prof. O. E. Brown, Vanderbilt University; Prof. Edward C. Moore, Harvard College, secretary; other members will soon be added.

Arrest of Rev. C. T. Erickson

MENTION was made in the Editorial Notes of last month of the banishment of the Ericksons from Elbasan and of their withdrawal to Monastir. Now comes the astounding news that Mr. Erickson was arrested in Monastir as he was returning home from the market and at the very gate of Mr. Clarke's house, where the family is temporarily quartered. When Mr. Erickson protested that any dealings with him should be through the Austrian consul, the police took him by force, one of them striking him from behind with a sheathed sword. Mrs. Erickson, who was at the gate, was pushed back by an officer into the yard. After suffering various indignities at the police station, Mr. Erickson was taken by the police to the Austrian consulate, the vice-consul, upon word from Mrs. Erickson, having driven to the governor to protest against this high-handed procedure. Released at the consulate, after the police had demanded a paper, duly signed and sealed, acknowledging receipt of their prisoner, Mr. Erickson was able to return home and to enjoy such anxious freedom as the event made possible.

The letter that brings these tidings reports also the rumor that the Kortcha school has been closed by force. No word had been received from the Kennedys, who are living in the school building and have charge of it, but rumor also was current that Mr. Kennedy had been arrested at Kortcha. It appears that this episode is one more move in the attempt of the Turkish government to repress the Albanians, although from other sources the report comes that the government is relaxing its apparent policy of crushing this vigorous and liberty-loving people.

Getting Closer Together

THE partnership in theological training described under the title, "A Theological Merger," on page 556 is but one striking instance of that union in missionary work which is coming on all fields and to which the American Board is heartily committed. In Ceylon, Jaffna College is just being made a union college by the amending of its constitution so that it is to be conducted henceforth "by the Tamil Christians of Jaffna, with the co-operation and assistance of the Church Missionary Society, the Wesleyan Missionary Society, and the American (A. B. C.

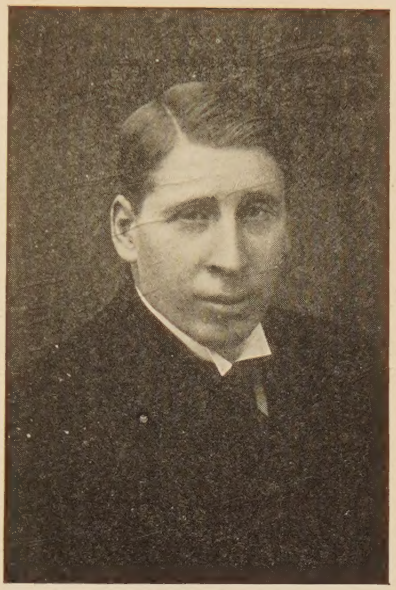
F. M.) Ceylon Mission." This deliberate co-operation of the three missions working side by side in that section of Ceylon signifies much as to the fraternal relations between the American mission and the two English societies.

A Neighbor's Need

DR. EATON'S article on "Modern Mexico" leads up to the fact which he has modestly refrained from urging, that in the face of so challenging an opportunity for evangelical Christianity the work of the Board's mission in Mexico is blocked and in some ways almost at a standstill for lack of funds. Graduates of the mission's schools, trained and loyal men, able to be effective pastors and evangelists, are forced into secular business because the appropriations are so meager that the mission cannot use these men to break new ground or to develop small beginnings in places already reached. The burdened missionaries are at their wit's end as to the duty of the hour, whether to reduce their small and overworked number that money may be freed for the support of more native leaders, or to hold on in the hope of relief. A hundred dollars here and there would wonderfully brighten the sky over the heads of the devoted men and women who represent the American Board in Mexico at this inspiring hour.

A Recruit for Foochow

REV. FRED P. BEACH, who sailed November 22 for Foochow, China, was born in Lexington, Mich. Having in early life a special taste for mechanical work, Mr. Beach turned his attention to electrical engineering, and was connected with the electrical department of the University of Michigan, graduating from that department in 1898. He passed successfully an examination for West Point, but was debarred for physical reasons. He was connected with the General Electric Company at Schenectady, N. Y., for four years, and later with the Edison Company at Los Angeles, Cal. His theological studies were pursued at Oberlin and Union Theological Seminaries; from

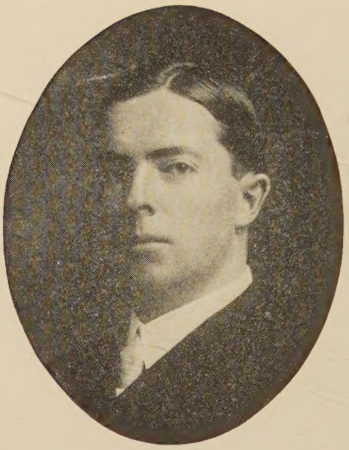


REV. FRED P. BEACH

the latter he was graduated this year. While pursuing his studies Mr. Beach has had very wide experience among different classes of men, and he goes out, with warmest commendations from all who know him, for work in Foochow, where there is a wide opening for a young man of his acquirements and training.

Another for Central Turkey

REV. DARWIN A. LEAVITT, who goes to Central Turkey, is the son of Dr. George R. Leavitt, for many years pastor in Beloit, Wis. He was born in Cambridge, Mass., while his father was pastor there. He fitted for college in Beloit Academy, and entered Beloit College in 1900. He became a Student Volunteer in 1902. After finishing his college course, in 1904, his theological studies were begun in Chicago and continued at Yale Theological Seminary, where he was graduated in 1907. He received a fellowship from Yale and studied two years abroad; on his return he supplied the Gridley Church in Beloit for one year, at the same time teaching to some extent in the college. His attention was first turned



REV. DARWIN A. LEAVITT

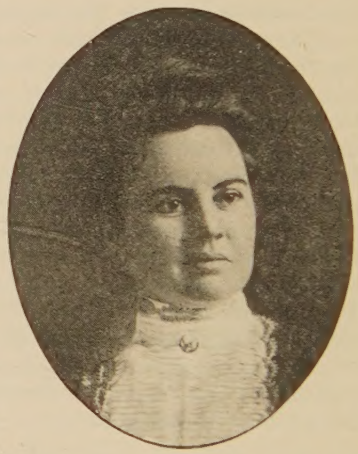
toward China as a mission field, but the special needs in Central Turkey at this time have led to his diversion to that mission, where his services are greatly needed. Both Mr. Beach and Mr. Leavitt go out unmarried.

Two for North China

Rev. and Mrs. Elmer W. Galt are destined for the North China Mission, sailing from San Francisco November 22. Mr. Galt is a brother of Rev. Howard S. Galt, who has been a missionary of the Board in China for eleven years. He was born in Fremont County, Io., and lived upon a farm until eighteen years of age; he was graduated from the high school in Shenandoah, Io., and in 1906 from Tabor College and in 1909 from Chicago Theological Seminary. He decided while in college that the foreign missionary work had superior claims upon him. The estimate in which he is held is shown by the fact that he was granted a two years' fellowship for travel and study by Chicago Seminary; one year of this period he has spent in Germany, and he is now allowed to spend the other year in the North China Mission while studying the language.

REV. ELMER W. GALT

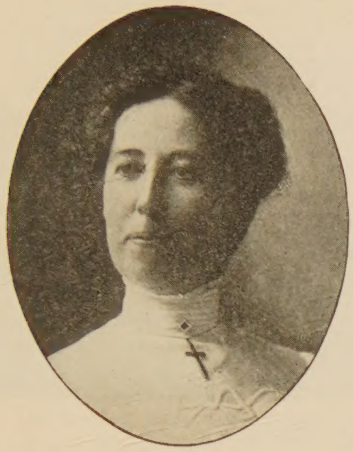
Mrs. Galt, whose maiden name was Altie Maria Cumings, was born near Tabor, Io., and she passed through the high school, academy, and college at Tabor, graduating from the latter in 1906. She has spent four years in teaching in various schools. Both Mr. and Mrs. Galt are Student Volunteers, and go with great gladness to take up a work in which they have long been interested.



MRS. ELMER W. GALT

And One More

Miss Isabelle Phelps was born in Lowell, Vt., her father being a Congregational clergyman. She was graduated from Kimball Union Academy, Meriden, N. H., and after a year of study at Wellesley College she took a business course and then served in the office of



MISS ISABELLE PHELPS

MISS GERTRUDE H. BLANCHARD

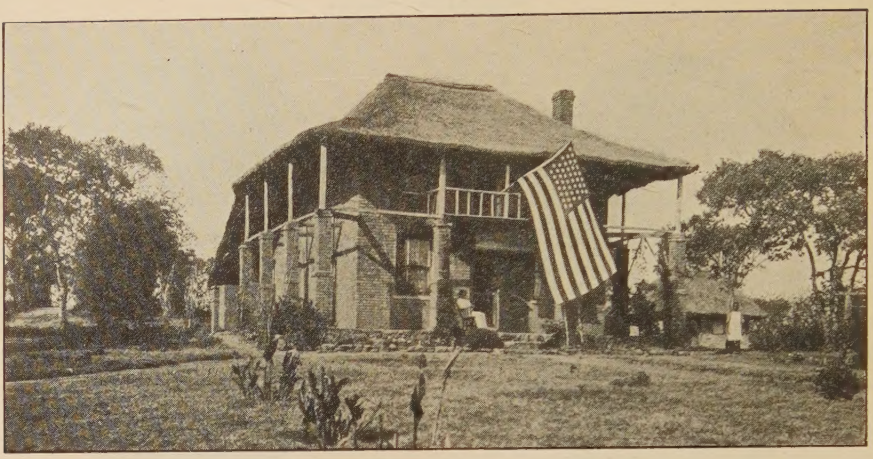
the Student Volunteer Movement in New York, during which period she was also connected with city mission work. Later she took a course of study in the Bible Teachers' Training School in New York. After her graduation in 1907 Miss Phelps was called to home missionary work in Maine, was ordained as a minister in Pittston, Me., in October, 1907, and afterwards served in a larger field in Springfield and Carroll, Me., where she had exceptional success. She is a Student Volunteer and has for years kept resolutely in mind service in the foreign field. She goes out to the North China Mission, having been adopted by the Woman's Board of Missions, and is hoping to be engaged in evangelistic work and as Bible instructor.

And Another for Foochow

MISS GERTRUDE H. BLANCHARD is the daughter of Mr. George P. Blanchard, of Gardner, Mass. She united with the church in that town in 1899. After preparatory studies she entered Smith College, from which she was graduated in 1907, becoming while there a Student Volunteer. Since graduation she has taught acceptably at Atlanta, Ga., and elsewhere. She goes out in connection with the Woman's Board of Missions to the Foochow Mission to meet an importunate call.

For the Christmas Tree

THE Sunday school teacher who is looking for an inexpensive present for a class of small boys or girls (and not so very small either) would do well to get some copies of the Christmas number of *Everyland*, the "St. Nicholas" of missions, as it is called. The magazine is beautifully printed and illustrated, its contents are as charming as its appearance, and both brains and money have gone into it. It deserves to find its way into a multitude of homes where there are children to enjoy it and to learn early to love good missionary stories. *Everyland* is undenominational in character, broad in its outlook over both home and foreign fields, original in ideas, fresh in their treatment, an ideal magazine for its purpose. Its price (issued quarterly) is but fifty cents a year; single numbers fifteen cents each. Address, *Everyland*, West Medford, Mass.



THE WILDERS' HOUSE AT CHIKORE

CHRISTMAS AT CHIKORE

By GEORGE A. WILDER, D.D., of Rhodesia, East Africa

THE night before I had planned to rise early, but my vacation habit got the better of me, and on waking Christmas morning I was rather upset to find the sunbeams streaming through the window. I hurried down to the schoolhouse to see if everybody else was as late in rising; for although certain men had been told that it would be nice if they would clean up the building, get a Christmas tree, and do a little decorating, I must say I did not much count on their doing anything before I should appear on the premises. Imagine, then, my delighted surprise upon opening the door to find the rooms swept, seats rearranged, the ten windows gayly festooned with wild vines, and a Christmas tree standing in the center of the main room loaded with over two hundred presents. As I gazed about at the fowls, with labels tied to their necks, the pumpkins, the baskets of grain, etc., piled around the base of the tree, and the great variety of gifts on the branches, each with the name of the givee—pardon the new word—attached, and remembered the day but a few years ago when I first set up a solitary abode on this Chikore mountain among a wholly heathen people, I felt queer sensations in the muscles of my face, and came near having a little sun shower all to myself.

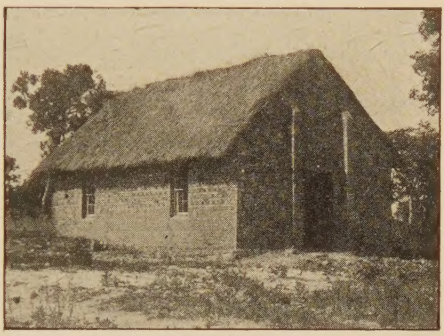
Hastening back to the house for the presents which our friend, Mr. Ballantyne, had sent over for the children, together with those which we had to contribute, I met our new Zulu teacher from Natal, and supposing, of course, that he was the moving spirit in getting matters into shape so early, I complimented him. But to my yet greater surprise he knew nothing about it, and was astonished when he saw what had been done. It seems that since early morning he had been busy at the cattle pen slaughtering the two sheep which were to be part of the feast for the 200 school children for whom we were especially preparing this Christmas. The pupil teachers also sent in a lot of meal and samp; when all was cooked and spread upon banana leaves, nothing was wanting for the grand picnic dinner.

But I am getting along too fast. At eleven o'clock the bell which had rung out many a Christmas greeting in years gone by at Umtwalume, in Natal, now in high tones and clashing reverbera-

tions summoned the people to the school building for a service and the distribution of presents. In a short time 250 were eagerly looking up from the rough benches, most of them more or less dressed in European costume and the rest more or less undressed in true African style. A few passages from Luke were first read, and the significance of the occasion was explained. Then followed an earnest prayer by our oldest Zulu helper. Next came a surprise even to me, a song, "Hallelujah to Jesus," which our new Zulu teacher's child had been practicing with the young men who were able to join in it. Every one of the hushed audience seemed greatly under the spell of this really good singing; even those who did not understand a word of English listened attentively.

Another short speech, on the theme, "It is more blessed to give than to receive," and then, four teachers assisting me, we began the task of distributing the presents. One of the young men who can write rapidly was instructed to record the number of presents given out, and his list footed up 457. I was glad to see how well the people remembered the new Zulu teacher and his family, who in turn gave generously to those whom they had learned to know. The missionary was not forgotten; beans, marmalade, darning needles, green corn, and baskets were to be found among his presents. But to me the most touching and satisfactory incident of the whole affair was when, as I read out the names of the givers, I came upon a few nice ears of green corn presented to a little girl, Mollie, from another little girl, Annis. Their mothers are both members of the Chikore church. Mollie's mother has had great trouble with her little ones, who are often very ill, and, for some unaccountable but devilish reason, she accused Annis's mother of trying to kill her children with "the evil eye." This had made a great disturbance and had threatened to lead to undying hatred between the two women. Indeed I had not then been satisfied that everything was peaceful. But when I came upon this token of generous effort on the part of the injured mother to make matters right between herself and her accuser, I almost experienced another sun shower.

We next adjourned to the campus, so to speak, and had a high, old athletic meet, consisting of contests in running, jumping, target and distance shooting



WHERE THEY HAD THE TREE

with the long bows and yard-long arrows of these people. I entered in these latter events, but did not pull off any of the ten-cent prizes I offered. The high jumping of the boys made no end of fun; they entered by dozens. By a little judicious management I was not out of pocket more than sixty cents, yet all seemed to be pretty well satisfied. Then followed the feast referred to above. When that was over the sun was on its way to bed and the children had to be hurried off to their homes, many of them three miles away. The only complaint I heard came from the old heathen, who said that I might have given them presents too, with a feast of meat such as the children had enjoyed.

While preparations were being made for the athletics, I invited the Zulu helpers and one of the Ndau men who happened to be present to come into my parlor for a cup of refreshing tea after the long session in the schoolroom. There was no cake to offer, as I had not planned beforehand this

tea-drinking, but, wonderful to relate, while we were over our teacups there arrived from Mt. Silinda a generous supply of cake and candy, not to mention a Christmas pudding.

Next morning being Sunday I reminded some of our boys that we should want the rooms cleared up for early prayer meeting. And I am glad to say that when I went down to early meeting Sunday morning the tree was gone, the festoons were out of sight, and the room was swept. So ended the Chikore Christmas of 1909.

MODERN MEXICO

By JAMES D. EATON, D.D., of Chihuahua, Mexico

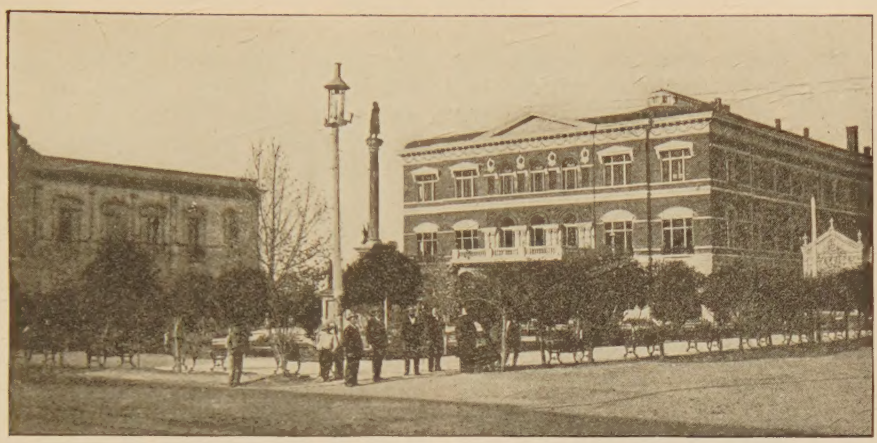
"I FOUND Mexico more interesting than any of the countries visited in Europe or Asia," said one of the officials of the United Society of Christian Endeavor. It is deeply fascinating to the traveler, eager for novel sensations; to the archæologist, who would study the remains of ancient civilizations; to the artist, appreciative of endless variety in landscape, architecture, human life, and color; to the promoter and the capitalist, finding unusual opportunities for profitable investment; to the student of social conditions, who may discover in this wonderfully diversified people widely different stages of development, from an extreme which is suggestive of feudal times, even to modern examples of industrial activity and organized cooperation; and above all to the Christian worker, who longs to see established his Lord's kingdom, and who finds everywhere men and women ready to receive the best he has to offer them, of light, regenerated life, and joyous fellowship with the world's Redeemer.

SOME PASTORS AND EVANGELISTS

Connected with the American Board Mission. Those seated are the ordained men

The centenary of Mexico's independence, which was celebrated in such a variety of ways as to require practically the entire month of September (in order to give room for the imposing processions, openings of public institutions, receptions to the special envoys of foreign governments, and other functions), has drawn fresh attention to this wonderful land. Even the misleading articles which have tried to make it appear that Mexico is "barbarous" and her chief magistrate a bloodthirsty tyrant have served to start inquiry as to the real facts, and to make more widely known the resources and attractions of a country that, in addition to its stores of precious metals, can produce almost anything which is grown in the temperate zone or the tropics, and whose recent census is expected to indicate a population of from fifteen to eighteen millions of people, many of whom are ambitious to be found in the forefront of the line of advancing nations.

Those who enjoyed the hospitality of this people during the celebration were amazed at the evidences of progress on every hand. It was fortunate that



THEATER OF THE HEROES AND MONUMENT TO HIDALGO, CHIHUAHUA

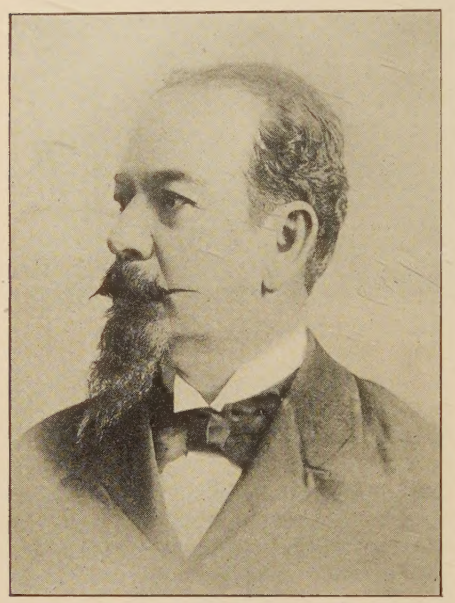
so many experienced journalists from the United States were in attendance, and it is gratifying to read now their friendly comments on what has been accomplished along many lines.

Naturally the attention is drawn most readily to the signs of material progress, such as improved transportation facilities, the lighting and sanitation of cities, the utilizing of water power to move the wheels of industry, the building of dams to store up the rainfall for irrigating vast areas of land now unproductive, the impulse given to better methods of agriculture and horticulture, the improvements made in mining and stock raising. It is astonishing to see what has been done by the government to provide harbors and facilities for commerce, as at the ports of Tampico and Vera Cruz and on both sides of the Isthmus of Tehuantepec. It is wonderful that the unlimited coinage of silver could be stopped and a stable currency provided with so little of disturbance to business; that the public debt could be refunded at so low a rate of interest; that banking houses are paying large dividends on a capital ranging in some instances as high as five millions and even ten millions of dollars for a single institution.

But to lovers of their kind who can devote more time to investigation than is at the command of a hurried tourist or reporter, there are discernible other changes even more cheering and hopeful. A new life is stirring in the people. Public schools are enthusiastically supported with rapidly increasing appropriations, and in some towns manual training is added, while in Mexico City are excellent technical and professional schools; and the whole system is now crowned by a national university, before which a professor from Johns Hopkins is giving a course of lectures. A multitude of periodicals are springing up all over the republic; the editors have formed a national association, and something like public opinion is emerging and beginning to influence the action of government. Philanthropic movements are getting under way, having resulted already in the establishment of some hospitals, of a few asylums for the insane and other unfortunates, and in efforts by the government to promote temperance, industry, and better housing of the poor.

Well-informed persons do not need to be told that in Mexico, as in other Latin-American countries, are to be found cultivated men and women who would grace any drawing-room, who cherish high ideals and appreciate what is best in literature and art. Many of them have traveled in Europe, speak several languages, and possess valuable libraries. Some of them own large estates and have so many retainers that they live almost like princes. But as

yet the masses that are engaged in domestic service and that till the soil and herd the cattle and toil in the



GOVERNOR AHUMADA, OF JALISCO

mines and work in the factories are illiterate and miserably poor, and therefore unable to initiate or administer enterprises of importance. There is lacking a great middle class, trained to skilled industry, living in comfortable homes, and having thus a stake in the country, to give character and stability to the nation.

Our great soldier-president has suppressed brigandage, stopped revolution and civil war, removed the ancient obstacles to commerce between the states of the union, extricated the nation from imminent bankruptcy and repudiation, preserved it from outside entanglements, invited the investment of foreign capital, until that from the United States alone amounts to not less than five hundred millions of dollars, and has completed many notable public works.

But through natural limitations his strong hand cannot much longer hold the reins of government, and after Diaz, what? Reaction, revolution, bloodshed, anarchy? Some persons fear such disaster. But the best grounded opinion seems to be: Not by any means. For a powerful guarantee against any prolonged disturbance of the peace is found in the immense pecuniary interest of Englishmen, Germans, Frenchmen, and Americans, to say nothing of other nationalities, in the maintenance of good order. Besides, during the third of a century since General Diaz became president almost an entire generation has become thoroughly accustomed to the enjoyment of the blessings of peace, and Mexicans themselves would be loath to court the sacrifice and suffering, the enmities and confusion, of which they have heard from their fathers.

Furthermore the inevitable disintegration of the great estates has already begun through the sale to foreigners of large tracts of land, and the occupation of these by colonies and individual owners. Education and the demand for intelligent labor are lifting thousands out of the peon class, awakening within them new wants, furnishing them with the means for supplying those wants, giving them new ideas regarding civic duties and responsibilities, and helping them to see that true patriotism means something more than listening to fervid oratory which crowns with garlands the heroes of one hundred years ago, and shouts, "*Viva la Independencia!*"

Members of the several trades—masons, carpenters, painters, printers, and the rest—have organized societies for mutual protection and improvement. They discuss in their meetings questions of public interest, and even in some cases publish their own little periodicals. Indeed one who listens to their official orators speaking in the streets (as is coming to be more and more the custom) on the 5th of February, the anniversary of the promulgation of the reform laws, is profoundly impressed with their moral earnestness and their growing sense of what is demanded by a proper self-respect.

A middle class is forming, which will

be the hope and stay of Mexico. An intelligent electorate is coming forward to which appeal will have to be made more and more by men who wish to be intrusted with the responsibility of governing. Something like a campaign of education is under way, and in this a considerable part is taken by the evangelical Christians and preachers. Indeed they may almost be said to have blazed the way for the public discussion of political questions by their holding of district and national conventions in leading cities during the past fifteen years for the purpose of considering religious topics. In every case these conventions have sent respectful salutations to the constituted authorities, and have usually received most kind replies from governors and mayors, conveying cordial good wishes for the success of the young people's societies and the Sunday schools in prosecuting their philanthropic aims.

The president has just opened the new building of the Young Men's Chris-

TARAHUMARES OF CHIHUAHUA

tian Association in the city of Mexico. The governor of Chihuahua gives to the local association the free use of rooms in the Teatro de los Heroes and contributes annually to its support. The same official has started a movement for educating the uncivilized Tarahumare Indians and for allotting to them lands for severalty.

The best men recognize the fact that ignorance, poverty, vice, and crime do exist to a lamentable extent, and they are giving time, thought, and money for the eradication of these evils. They are far from claiming to possess a perfect society or a model government, and they place no restrictions upon the circulation of unfriendly periodicals from the United States, which so mix truth and falsehood as practically to constitute an ugly slander. To such as make the sneering inquiry, "Can any good thing come out of Mexico?" they calmly reply, "Come and see." Examine conditions, make due allowance for tremendous difficulties, determine our progress by a just measure, and then say whether or not we are entitled to commendation for what we have accomplished, rather than condemnation for what we have failed to do.

They even welcome the intelligent and friendly co-operation of evangelical agencies from the great republic of the north in the effort to bring about a better state of things, by means of the church, the mission school, and religious publications. They are not sorry to see a Protestant propaganda which does not make war upon the Roman Catholic Church, but which recognizes the good in it, while emphasizing the vital truths that that church has sadly neglected, and which thus stirs up the ancient organization to do more for the moral and spiritual uplift of the people in its communion, as has occurred so notably in Protestant America, Great Britain, and Germany.

The Mexicans are a proud and sensitive people who like to enjoy the good opinion of sister nations. Shall we not be sincerely glad of the successes which they have scored thus far, and cheer them on, by generous appreciation, brotherly sympathy, and active co-operation, to the attaining of the very highest Christian ideals?

THE Edinburgh Conference administered a strong but just rebuke to South African Missions for the lack of unity in their work. It is encouraging, however, to remember that the Commission on Carrying the Gospel to non-Christian Lands got its information from missionaries in South Africa, a fact which shows that they are awake to the situation and concerned about it.

The first real step in Natal toward interdenominational co-operation was well under way before the Conference met. Three years ago the American Board's theological seminary at Adams (Amanzimtoti), which for twenty-five years had been training pastors and evangelists for the native ministry, was closed in the face of a promising class ready to enter, because half its faculty of two went on furlough and the other half was urgently needed to take charge of five large stations in a circuit somewhat greater than from Boston to Springfield, Mass. A strong feeling sprang up in the minds of the American Board missionaries that when that school reopened it ought to be something more than an American Mission affair.

Opportunity came to test the sincerity of beautiful sentiments about unity, which already had begun to be put on paper, when a boarding school for boys, belonging to a Scotch society at Impolweni, that had been closed for some time, was about to be reopened under new principalship. Now Amanzimtoti Seminary makes adequate provision for the training of native boys in the higher standards, and plans were already on foot for the opening of a special normal department in connection with it. To reopen a defunct rival institution would weaken both. To divide between the two societies the work of education, one taking the academic and industrial, the other the theological, was the obvious leading of sanctified business sense, which is only saying that it was the indication of the will of God. Presto! the thing was done. The furloughed half of the old faculty returned to find the buildings of the theological seminary already remodeled and occupied by the girls' department of the new Union Normal School, and his own house appropriated to the use of the assistant supervisor of primary schools. The bridges were burned behind us. The months since have seen the gradual growth of the new home of the old school at Impolweni, a station of the United Free Church of Scotland about twenty miles from Maritzburg and more than two thousand feet above the sea level. In deference to Scotch usage its name was changed from seminary to college, and as the Union Theological College it was formally opened on August 17, 1910.

Quite unintentionally we followed what seems to have become the established custom of world expositions, and opened the doors before the roofs were fairly on. It was a good test of the quality of our men to see them the day after the opening ceremonies armed with brushes, hoes, and shovels, whitewashing the brick walls and laying the

earth floors of the little brick cottages for the married students, and cleaning and whitewashing the walls of the old dormitory and recitation building. As usual in Africa something had happened. Cattle sickness had swept away the oxen just when they were needed for transporting building materials, and the builder had been late in beginning on his contract. So the first week of the term was devoted to lessons in patience, forbearance, mutual aid, and manual labor, not a bad beginning for a theological course.

In this part of Africa it is no longer wise economy for the missionary to build his house with his own hands on primitive plans, and a cardinal principle of the United Free Church policy is to house their missionaries well. So we find ourselves in a beautiful new house, built for us by the Scotch board according to our own plans, thoroughly protected from white ants by most up-to-date methods, and looking down upon a charming bit of scenery, the Umgeni River in the foreground and native villages and European farms stretching away over the hills toward Maritzburg.

Six little two-roomed brick cottages on the two sides of a broad road accommodate the married students and their families, while the single men and some who have been obliged to leave their families behind occupy the dormitories of the main college building. In the old days mission premises were located in the low, unhealthy river bottoms in order to obtain necessary water supply. This station is situated on a high, level ridge, and one of the special features of preparation for the school was the installation of an oil engine, which pumps our water from the river at 300 feet lower level to large tanks, from which it is piped to the several parts of the premises. Rev. James Luke, a graduate of New College, Edinburgh, who is the principal of the school, occupies the large, two-storied "manse," erected some twenty years ago for the resident missionary. A farm manager with his family and two Scotch ladies in charge of a girls' boarding school complete our little community.

The "opening" ceremonies lasted from 12 o'clock till 3.30 in the afternoon, and from 7 to 9.30 in the evening. Our European guests were somewhat appalled at the length of the afternoon program, and not even all the missionaries braved the evening session; but the same interested, eager audience of natives filled the church at both sessions, and seemed rather reluctant to have the program *cut short* at

THE TAYLORS' NEW HOME

9.30. The chair at the afternoon session was taken by Rev. James Scott, for thirty years missionary in charge of the station; his venerable appearance was more than matched by Rev. S. C. Pixley, the veteran of the American Board in his fifty-fourth year of mission service. The union character of the new college was further emphasized by the presence of Rev. G. Grieve, of the Colonial Presbyterian Church, and of Rev. W. P. Williams, chairman of the Congregational Union of South Africa. Several representatives of each of the contracting missions expressed the spirit of co-operation and unity which was back of this effort, and gave words of counsel to the members of the school. A representative from a Norwegian Lutheran mission voiced the good will of other societies, and indicated, though probably unconsciously, the future growth of the college when it shall become the training school of native ministers for all societies.

At the evening session the native ministers of both churches, most of them graduates of the institution under the old auspices, gave reminiscences of their school days and expressed the hopes that were in their hearts for the school under the new plans. One eloquently described the disgust with which he had first heard of the plans of the American Mission to give away their school and his satisfaction at the groundlessness of his fears and the increased promise under the new conditions.

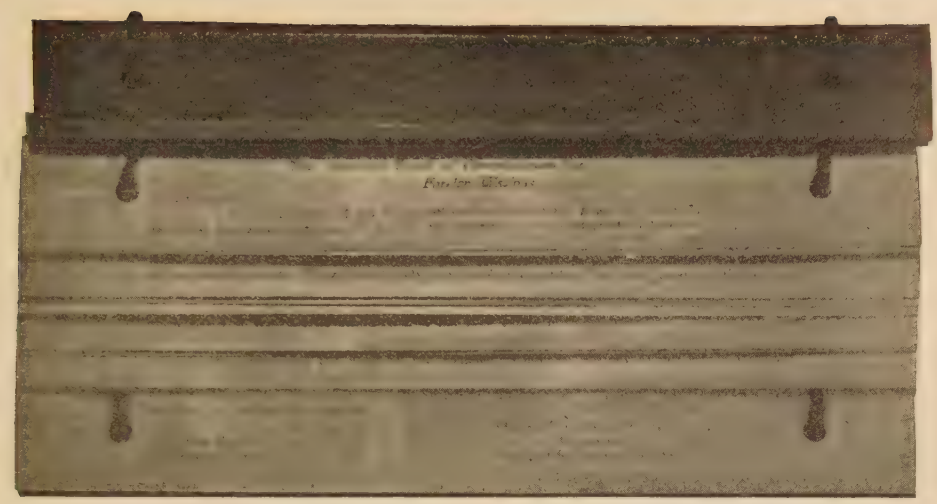
Then each member of the entering class introduced himself and in a few words indicated how he had been led to come to the school. One from Portuguese East Africa had come to Amanzimtoti a year before the old school closed and had been waiting four years for it to reopen. Another had arrived with all his household goods about the same time and had been sent back to his home in a distant part of the colony. Still another, converted in Johannesburg, was one of the young men who started the interesting work at Engonyameni and, in despair of getting a missionary, had come down to prepare himself as well as he could to serve Christ among his people. Already the school has entered on its larger mission. Only twelve of the nineteen men come from the stations of the United Free Church and of the American Board. The others are from the American Free Methodist, South African Compounds Mission, Dutch Reformed, South Africa General Mission, and a Congregational Independent Mission in Orange River Colony, although these societies as such are not co-operating. Geographically the men are divided as follows: Natal, 13; Zululand, 2: Gazaland, 2; Portuguese East Africa, 2; Orange River Colony, 1; and, tribally, there are Zulu, Basuto, Shangaan, and Mandau representatives.

While the writer is completing the revision of the Zulu Bible the school is enjoying the services of Rev. J. S. Moffat, C.M.G., son of Robert Moffat of blessed memory, himself now a famous and veteran missionary.

The Union Theological College at Impolweni is only the first move toward unity in Natal missions; but it is union at the very fountain head, and it cannot fail to carry the spirit of union into every stream and irrigating ditch its waters reach.

MESSAGES FROM THE MISSIONS

THE account of the American Board's centenary meeting in the *Missionary Herald* for November alluded to the presentation of greetings and gifts from various mission fields. But these messages from the native Christian communities deserve ampler notice, and the *Herald's* readers will certainly wish to know something of what they contained. It



THE LETTER TO THE AMERICAN BOARD FROM THE CEYLON CHURCHES

Printed on olus—the leaves of the palmyra palm—upon which Tamil documents and books used to be printed or pricked with a steel point. The "leaves" are laced together between two strips of dark, hard wood

would be well if they could be printed in full; as space forbids, the following extracts will indicate their flavor.

The letter from Indian Christians of the Madura Mission, covering three and one-half pages of foolscap with fine Tamil script, recounts the service of the American Board to India, through its several departments of work. The opening and closing paragraphs as translated are characteristic of its spirit throughout, and of the thank-offering of £200 which came with it:—

"We, the Indian Christians of the Madura Mission, send you our heartfelt thanks, and greet you on the great celebration of your centenary.

"'Children's children are the crown of the old.' We are glad when we think how we, the children of the mission which you have organized, shine as your crowns in this land. The Lord has blessed you and has guided you in the most wonderful manner during the last one hundred years. We praise God when we hear that countless people are shining bright with the light of Christianity, just as the light of the sun is never dimmed on the countries where you have established twenty missions by your efforts. . . .

"Following the noble example set by the American Board, the churches of the Madura Mission have established a home mission in Konganadu in realization of the responsibility that lies on them and are maintaining it on their own support, and have up to this time spent over half a lakh of rupees for the work ($16,400). . . .

"It is the beginning of a new era in the history of our churches when we see missionaries who have been carrying on their shoulders the burden of mission work helping us with their timely counsel, so that the Indian church may carry on its evangelistic work through Indians themselves with zeal and a due sense of responsibility.

"We heartily thank you for all the benefits you have conferred upon us in God's name. We request you to accept kindly the thank-offering that we are sending you in token of the centenary, as you accepted the offering our fathers made at the fiftieth anniversary celebrations of the Board."

The letter from the Congregational churches of the American Ceylon Mission accompanied their gift of 4,000 rupees ($1,300). Of this gift the secretary of the committee forwarding it said it was his belief that no collection for any public object ever taken in Jaffna received so hearty a support. Christians and Hindus who were ap-

proached by the Collection Committee gladly subscribed, saying, "We ought to show our gratitude to the American Board." Several heads of families desired that each member of the family should have a share in it. There were instances of poor people selling some of their belongings in order to contribute to this gift.

The heart of this letter is revealed in the following paragraphs: —

"Words cannot adequately express our grateful feelings when we think of the large-hearted love that prompted Christians of America to send the light of the gospel to this heathen land. The names of the noble band of missionaries who have devoted their lives for the salvation of the people of this country are enshrined in our grateful hearts. Their fervent piety, their noble self-sacrifice, and their loyal devotion to the Master's cause will ever inspire the hearts of Christians in this land. The Board has also laid us under a deep debt of obligation by attending to our intellectual and physical well-being. The splendid work done by the Batticotta Seminary, the pioneer of higher education in India and Ceylon, and by the Uduvil girls' boarding school, has been mainly instrumental in the spiritual and social regeneration of Jaffna. We are also thankful for the generous response that was given to our appeal for funds for the endowment of Jaffna College, which has filled the void left by the withdrawal of the Board from direct higher educational work in Jaffna. Again you have, in imitation of the Great Physician, afforded physical relief to suffering humanity, and at a time when Western medical science was unknown here you did pioneer work in training medical men for the whole island. The work of the two fairly well-equipped hospitals, which were more recently established, is very highly appreciated by Christians and Hindus alike. Moreover the establishment of a printing press, the first of its kind in North Ceylon, has been a powerful auxiliary to evangelistic and educational work.

"In short, when we think of the lives sacrificed, the difficulties overcome, and the large sum of money spent by you in giving us nobler ideals of life and purer forms of worship, we cannot but feel that you have drawn the East and the West together by a common bond of brotherhood which makes us feel that we are children of the same Father in Christ Jesus.

"We cannot repay the benefits we have received from you, the Christian people of America. The best we can do is to rise to that spirit of love and sacrifice which you have exhibited to us, and to carry on the noble work which you have started in our midst."

Besides these messages cabled greetings were presented from four fields.

From Rev. W. N. Chambers, of Adana, Central Turkey: —

"Convey the hearty congratulations of this station to the American Board. 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes. — Isaiah 54: 2.'"

From Durban, South Africa: —

"Zulus greet centenary of the Board," and "Congratulations from the Congregational Union now assembled."

From the Marathi Mission, dated at Bombay: —

"The Board's oldest mission's filial love."

From the oldest church in the fields of the Board: —

"Grateful Bombay church's love."

From the Kumi-ai churches of Japan: —

"Greetings! 'Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. 'Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.'" — Philippians 3: 12–14.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR OCTOBER

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1909	$9,030.89	$1,159.58	$677.87	$4,415.00	$2,600.00	$2,562.12	$19,845.46
1910	15,646.16	4,652.21	968.31	3,260.83	2,000.00	2,642.03	29,169.54
Gain	$6,615.27	$3,492.63	$290.44			$79.91	$9,324.08
Loss				$1,154.17			

For Two Months to October 31

1909	$16,915.69	$8,040.75	$1,203.26	$94,931.83	$4,000.00	$3,822.12	$128,913.65
1910	27,390.15	9,327.31	1,541.07	95,020.53	2,000.00	4,165.03	139,444.09
Gain	$10,474.46	$1,286.56	$337.81	$88.70		$342.91	$10,530.44
Loss					$2,000.00		

Receipts Available for Other than Regular Appropriations

	From Woman's Boards	For Special Objects	Miscellaneous	Totals
1909	$37,815.00	$10,623.82	$2,192.25	$50,631.07
1910	40,684.44	11,797.66	643.75	53,125.85
Gain	$2,869.44	$1,173.84		$2,494.78
Loss			$1,548.50	

For Two Months to October 31

1909	$40,384.90	$15,064 38	$2,192.25	$57,641.53
1910	51,631.85	25,496.71	2,179.14	79,307.70
Gain	$11,246.95	$10,432.33		$21,666.17
Loss			$13.11	

Receipts from Legacies

under Twentieth Century Fund Distribution Plan; viz., one-third of Fund and Legacies available each year, also comparison of gain or loss over previous year

	Actual	Available	Gain	Loss
1909–1910 Twentieth Century Fund	$273,130.76	$91,043.58	$664.82	
September Legacies	2,148.36	716.12	573.05	
October Legacies	9,782.49	3,260.83		$1,154.17
	$285,061.61	$95,020.53	$88.70	

INCREASE WHERE IT COUNTS MOST

The churches have increased their gifts $10,474 in the first two months of the year. This is the impressive fact in the October figures and a cause for earnest thanksgiving to every friend of the Board. It is vastly better than a similar increase would be in any other column. We all hope that the Apportionment Plan is the direct cause of this swelling tide of loyalty, for that will assure a steady and gradual growth through all the year.

The results of the plan have been long delayed. The leaders of the denomination have been confident that eventually the splendid work being done by the state committees and the moving spirits of our churches through the country would swell the receipts of the boards. We tremble lest this is only a temporary improvement, but our hope is that the growing confidence and purpose of the denomination are making themselves felt.

The Prudential Committee have determined that a small increase of the general work abroad shall be the first object of this year, and it receives the first gain recorded. This is the great object of the Board's existence. It is the kernel of the missionary nut. If this general work fund can be increased it means the support of a stronger native force of pastors and teachers; it means encouragement to native churches struggling against poverty and opposition, an increase in our schools, and a wider preaching of the Word of God to unreached villages. The strictest economy in the administration at home will be necessary, as it always has been, but the missionaries face to face with the opportunities on every side *must* be allowed to press forward. For fifteen years this allowance for general work has stood still, while other items of expense ate up the increase in receipts. The second century of our great work may well be begun by this advance step at the point where it is most needed and where it will count the most.

SECRETARY PATTON'S JOURNEY

On October 29 Secretary Patton sailed for an eleven months' trip through some of our mission fields. He goes first to Turkey, where two months will be spent in visiting the stations most accessible to the coast; thence to India, where he will arrive in time to attend the great conference for work among the Moslems to be held in Lucknow, January 23–27; for two months following he will visit the stations of the Marathi, Madura, and Ceylon fields, sailing thence for Africa, where the most thorough visitation of his trip will be undertaken.

It is seven years since representatives of the Prudential Committee have made direct inspection of our missions in the continent of Africa; the West Central Mission has never been so visited. There are many weighty problems to be discussed, some of them new and growing out of the success of the enterprise, and it is Dr. Patton's intention to see every mission station of the Board on that continent. With the rapid development of railroads the time is short when one visiting any of these fields can experience the primitive methods of travel in the jungle with which the pioneers were familiar. This first-hand and intimate knowledge of the field will bring the traveler back for the annual meeting at Milwaukee with a more burning message than ever, and his leadership in the Board will become yet more effective because of this year's experience. He will be sorely missed in the year's work, but his six years of service as Home Secretary without first-hand knowledge of the actual work of the field makes this journey doubly valuable.

IN THE SUNDAY SCHOOLS

The centennial medal contest has won excellent results in the schools that have given it a chance. In the new concert exercise written for American Board Day (October 30) the idea was suggested that a series of Sundays be set aside for offerings to build the new

church in the Philippines, and a medal was offered as a souvenir to every scholar who would earn, save, and give fifty cents. Here is the way the plan has worked in some instances: —

We hear from one of our strong Sunday schools in Cambridge, Mass., that their offering, which has usually been below six dollars, did not fall below twelve dollars a Sunday during the period when the scholars were trying to win the medals. In the Melrose Highlands Sunday school the superintendent did not even extend the time limit to one month, but allowed two Sundays for receiving this special offering. One day he brought in twenty-eight envelopes, many of them containing more than fifty cents, the contents having been earned by the children because they were interested. Last week he came again for eight more medals and says the fund is not yet completed. The offering of that school jumped from $4 to $24 in the one Sunday. From Charlotte, Vt., we hear that on the same day they took the "largest collection ever taken on foreign mission day. One little girl worked hard to earn her fifty cents, and her mother said it was all she had talked about for the past week." From Burlington, Vt., comes the word, "As a result of the pledges in the classes, the monthly offering, which is usually not more than $18, was raised to $54.45. This is a good deal more than I expected. It shows what the scheme and program could do almost unaided." Such a plan can be worked at any time in the year. The concert exercise is good for any Sunday. Send for a package of the programs, get the scholars interested, and start them at earning the medals. The pulpit, doors, four windows, two pillars, Bibles, hymn books, and some other parts of the building have been pledged. We need the roof, walls, paint, and the pews. Come on and help build!

THE WORLD IN BOSTON

That "America's First Great Missionary Exposition" is drawing near is evidenced by the initial number of *The Exposition Herald*, an illustrated monthly magazine which is to run for five months, beginning with November. A glance at this first issue gives assurance that the novel exhibition is to be on a grand scale, and that it is being arranged by artists in the business. The striking design and bright coloring of the cover compel attention; the twenty-six pages of text are packed with information that kindles interest, and with pictures that stir the imagination.

The exposition is to be held from April 24 to May 20. It is to be housed in the huge Mechanics Building, Boston, and all the floor space, the gallery, and the Grand Hall will be utilized. The main floor is to be covered with courts, reproducing the scenes and life of different lands; large spaces are to be devoted to home mission fields; a hall of religions will bring together an exhibit of the faiths of the world. Talbot Hall will be devoted to a portrayal of child life; Paul Revere Hall to tableaux and costume lectures; Banquet Hall to a continuous moving picture exhibit; the Grand Hall will be monopolized by the elaborate pageant of Darkness and Light. *The Exposition Herald* lists nearly forty departments of activity, each with its responsible head to direct the corps of assistants. Ten thousand stewards are called for to take charge of the courts and to explain all to the visitors. And these visitors are to come, not only from the city and the neighborhood, but from all New England. Attendance upon this exposition is to be made the chance of a lifetime to see missions in their setting.

It is time that Christian America, and particularly Christian New England, was awake to this fast approaching event. *The Exposition Herald* is designed to announce its advance month by month. The five issues can be obtained by applying to G. A. Morse, 4 Ashburton Place, Boston; ten cents should be sent with the address to defray the cost.

THE PRUDENTIAL COMMITTEE TO THE CONSTITUENCY OF THE AMERICAN BOARD

IN the year's round of Prudential Committee meetings one stands out as always the most serious and even oppressive. It is that meeting in the autumn in which the limit of appropriations is set for the new year. By the necessities of the case the receipts for the year cannot be determined beforehand, and yet the expenditures must be largely so determined. The meeting for 1910–11 was held November 7 and was characteristic. There was a sense of distress and heavy responsibility upon all hearts. Should the limit be set as last year; should it be increased; should it be reduced? The problem was to judge what was a reasonable expectation of receipts for the year; it was agreed that the Board ought not to rush or even drift into another debt.

The discussion of the outlook was prolonged. Certain disadvantages of the year were recognized; the business prospects of the country were admittedly doubtful; the danger of reaction in interest and in gifts after the enthusiasm of the centennial year was real; the inevitable increase in the cost of the work on its present scale must be reckoned with in this era of higher prices at home and abroad; the Board's narrow escape from a deficit even in the centennial year was considered.

On the other hand, it was felt that the cumulative effect of new missionary forces at work in the land must fairly be expected to produce increased receipts. The aid of the Laymen's Movement and Congregational Brotherhood, and particularly the increasing adoption of the Apportionment Plan were dwelt upon. The fact that the National Council has put the Apportionment Plan upon a better footing, and appointed a commission to work for its establishment, was hailed as an element of great hope. It was noted that over one million dollars promised toward the higher educational endowment fund is expected to come into the treasury early in the year, the income from which will release some of the money now used from current receipts for the maintenance of these institutions. And most definitely the fine showing of gifts from churches and individuals during September and October pointed to a probable increase in the Board's receipts this year.

After weighing all the factors in the case and feeling the tremendous pressure of the needs and opportunities on the field, the committee at length voted to make an increase for the general work of $5,000. It must be understood that the Board's expenditures are largely in the nature of "fixed charges," salaries of missionaries, expense of traveling to and from their fields, care of mission property, maintenance of home department, etc. The increase named above is for the general field work, which provides particularly for the native helpers. The anticipated total expenditure for the year, based upon the figures of last year and including this increase, thus becomes $970,000. The increase of $5,000 seems very small when the work of twenty missions is considered; yet it is increase and a sign, which it is believed the Board's constituency will justify, that the new century is to open with a step forward. And the Committee feels that there is a reasonable hope of securing $970,000 this year.

But if that sum is to be raised, it means a full support and co-operation. The Committee therefore desires to make this statement to its constituency at the beginning of the year; to win if it may assent to its judgment and action, and, following that, prompt and hearty help in raising the budget. If pastors, church officers, and individual friends, including all the readers of the *Missionary Herald*, will do what they can to bring a full offering into the Board's treasury, and, in particular, to forward the Apportionment Plan, there can be no doubt but that the Board will come up to its next anniversary without the shadow of a debt.

For the Prudential Committee,

SAMUEL B. CAPEN, *President of the American Board.*
EDWARD C. MOORE, *Chairman of Prudential Committee.*
FRANCIS O. WINSLOW, *Chairman of Finance Committee.*

FOREIGN DEPARTMENT

BY-PRODUCTS OF MISSIONS

By Secretary JAMES L. BARTON

BEFORE we can consider the by-product of mission endeavor we must know what are the direct products. Taking our analogy from the commercial arts, we find that manufacturers setting out to make a certain article often find themselves securing by-products that prove more valuable than the main output. There have been instances where the direct product was lost sight of because of the surpassing interest of the by-product.

What may be called the direct product of missionary work? Had this question been asked a half century and more ago there would probably have been but one reply, with many variations, namely, "The bringing of men and women into the Church of Jesus Christ." In the earlier half of the missionary century just closed, all reports of the success of this work took special care to record the number of those who had been received into the church.

While recognizing this fact it is to be remembered that many of the earlier missionaries had broad visions of what constituted the church, and laid deep foundations for institutions that should make the church influential and stable. Yet we must acknowledge that today there are many who would have the missionaries do nothing but preach and baptize. At the missionary exhibit opened in connection with the recent meeting of the National Council in Boston, a devout soul was heard to remark as she watched some little children modeling in clay, "I can't see any Christianity in that kind of work." There are those who sincerely believe that legitimate missionary work consists only in holding meetings, undertaking personal effort to reach individuals, and gathering as many as possible into the church. In the earlier days of missions probably the large majority of those who contributed to their support, or even those who went out as missionaries, had practically the same idea. In the instructions of the Prudential Committee given to the first missionaries commissioned by the Board, the following sentence occurs: "The great object of your mission is to impart to those who sit in darkness and in the region and shadow of death the saving knowledge of Christ."

In an address seven years later, to Messrs. Fiske, Spaulding, Winslow, and Woodward, among many statements of a similar character occurs the following: "Go and make known to the poor, besotted Hindus the God who made the earth and heavens and the incarnation for the life of the world. . . . Go, and from the heights of Calvary and of Zion proclaim to the long lost tribes of Israel, to the followers of the pseudo-prophet, and to the bewildered people of different lands, tongues, and religions, the fountain there opened for the cleansing of all nations, the banner there displayed for the gathering of all people."

In the sermon delivered at the ordination of Hiram Bingham and Asa Thurston, the supremacy of the church and its ultimate triumph was the keynote: "Immense regions of the earth which belong to the church are still unsubdued;" "The world belongs to the church;" "Nearly the whole of Asia yet remains to be possessed" (by the church). In a charge a little later to a

company of new missionaries repeatedly there appears the idea expressed by the sentence: "Wherever you go, make it your supreme concern to preach the gospel of Christ; no circumstances whatever can justify you in turning aside from your great design of promoting the reign of Christ, or in attempting to do this by any other means than the preaching of his gospel."

These quotations might be indefinitely multiplied, showing that in the earlier days of the modern missionary enterprise the one prevailing idea among those interested in the cause was that missionaries should always and everywhere be oral proclaimers of the gospel, the direct object of which was to bring men and women into the church. It is true that now and then even in those earlier days a vision of educated and civilized communities seemed to unfold before the speaker, as in the address to the first Hawaiian missionaries by Dr. Worcester; but those hours were not common.

We would not have had it otherwise. In this single Scriptural purpose and aim we can trace the mighty success of those early endeavors to gain a foothold in hostile lands and among opposing peoples. This object of mission work has not changed or weakened during the century that has gone. Whenever a different purpose has been proclaimed, effort and the spirit of sacrifice have diminished, until endeavor languished and the work came to an end. No missionary motive that fails to include human redemption and the erection of the living Church of Jesus Christ in all lands and among all peoples can hope to command the support of the church at home, to enjoy the presence of the Holy Spirit, or to be clothed with victory. No missionary society and no missionary can afford to lose sight of the fact that when effort fails to lead men into the church, whatever else it may do it is no longer the work Christ sent his disciples into the world to accomplish in his name and through his strength.

It can be said with all truth that this has been the end towards which all missionary societies have aimed, and their success has been measured by the number of those who, out of many races and nations, have come into the Church of Christ and there have served him as his true disciples.

At the same time we cannot close our eyes to the fact that the century of modern missions has accomplished much besides establishing in many centers in Africa and the East a large number of genuine churches filled with a multitude of devout followers of Christ. It is clear to us now that the church, standing alone and unaccompanied by many different forms of Christian society of a high character and the institutions of Christian civilization, can never retain its strength and become in the community and the state an aggressive force for self-propagating and independent righteousness. It has been learned that in India, Turkey, Africa, and China, the Church of Christ can no more be confined in its operations and in the manifestation of its life within the four walls of a building, or embodied alone in a group of persons, than it can in the West. Christianity in the East as in the West builds churches, but more than that it erects schools, hospitals, and asylums, prepares and distributes enlightening and elevating literature, advocates peace, temperance, and brotherly love, demands industry, and, in fact, creates within a pagan civilization a new society that may seem to be remote from the church in which it had its birth and from which it draws its strength.

In many instances, and to some people, these outward and more spectacular manifestations of the presence of the Christian life in a mission country appear so conspicuous that it has been declared that these are themselves the ends of missionary labor, more important than the church itself. Herein lies the error of such a conclusion, that the by-product is given the place that belongs to the direct result of missionary labors. These are the by-products of the endeavor to plant immovably in the

East the living church. A church that did not produce these by-products, found in every land where the church exists, would not be and could not be the living Church of Jesus Christ.

In subsequent numbers of the *Missionary Herald* we will consider some of these so-called "by-products of missions," always bearing in mind that while they are not in themselves the supreme end of missionary endeavor, they are nevertheless, a necessary part of the elements which enter into permanent success.

FIELD NOTES

A New Zeal in the Churches

(*Eastern Turkey Field*)

The recent meeting at Harpoot of the Evangelical Union, the body comprising the native churches that have been organized through the Eastern Turkey Mission, was the largest, most united, earnest, and auspicious that has been held for years. Mr. Browne reports, among the measures discussed and adopted, several that reflect a more eager spiritual life; the choice of a larger committee to have charge of the Kurdistan work, *i. e.*, the home missionary work of the union, both to replenish the treasury and to visit and hearten discouraged churches and workers; the appointment of the two most spiritual and devoted pastors to visit the scattered churches and communities for the purpose of holding evangelistic services and stimulating local effort and benevolence; an appeal to Armenian brethren in America to send and support a permanent evangelist to be regarded as their missionary worker in the homeland; a call for the opening of another "Bible Training School" to prepare workers for the smaller places throughout the mission, since the larger towns and cities absorb the theological seminary graduates.

The Cultivation of Intemperance

(*Ceylon Field*)

Dr. Harry C. York, of Jaffna College, reports that intemperance is increasing rapidly in Ceylon, and that it is fostered by the government for purposes of revenue. The practice of "farming out" the *arrack* (native distilled liquor) rents is altogether demoralizing; it enormously increases the consumption of liquor. Last year, of Ceylon's total revenue of $13,000,000, approximately one-sixth came from the liquor traffic; and of this sum nearly four-fifths came from the sale of native liquors. Within a year sales increased eighteen per cent for native liquors and seven per cent for imported; of the latter alone 450,000 gallons were consumed in 1909. The head renters have bought the right of sale of *arrack* in the peninsula of Jaffna for the next eighteen months, at the rate of $40,000 per annum, which means a sale of nearly one million rupees' worth of the liquor in this one part of the island during the coming year *before the tavern keepers can begin to make any money.* It is no wonder that murders and other acts of violence are daily increasing. Dr. York is undertaking a series of carefully adapted articles on temperance topics in the *Morning Star* as one way of educating the people to meet this alarming situation.

A Centennial Gift to the Board

(*Austrian Field*)

Mr. Clark, of Prague, reports a noteworthy situation among the Slovaks of Hungary. The language of this people is very like the Bohemian, so that they can use the Bohemian Bible and other publications of the Board's mission in Bohemia, and understand the speech of its workers. Some years ago a Miss Roy, of Hungary, reading one of our mission papers, was led to inquire of its teaching, visited the mission in Prague, and being

won to the evangelical faith, returned to work for her people. Little by little she won some of them to the new way, among them a teacher, Mr. Chorvant, a man of education and ability, who thereupon prepared himself for Christian work in a training school for evangelists in Germany; after a term of service in the mission in Bohemia he also returned to Hungary to aid Miss Roy. The work has grown as other localities have been reached until it is possible now to have five trained helpers in the field and two organized churches. Funds for the work have been given by an outside friend who took a deep interest in it, but now his death and that of some other friends have cut off these resources until this growing enterprise is in danger of dying of starvation.

Mr. Clark finds in this open door of opportunity to 3,000,000 Slovaks a centennial gift to the Board which will need only an answering gift of $1,200 a year for a limited number of years to insure the evangelizing of the stalwart race. What a chance for a church, or a man, or a body of men in America to render service not only to all Hungary, but to their own country to which more and more the sons of the Slovaks are coming!

Mr. Clark regards this opportunity as one of the direct fruits of the Austrian Mission, and after thirty-eight years in the field longs to see these fruits gathered before his term of service is closed.

Mardin Theologues Studying Islam

(Eastern Turkey Field)

It is a commentary on the changed condition in Turkey and the new opportunity that Messrs. Andrus and Emrich have devised a course in the study of Islam for their theological class at Mardin. Mr. Emrich is to treat of the doctrines and Mr. Andrus is to deal with the historical development. The purpose is to prepare the students for opportunities to labor among Moslems. The addition of this course will make the third and last year of their training strenuous both for teacher and pupil. The accompanying picture shows the class (less two students who were absent when it was taken) and three teachers. Mr. Andrus is in the center of the group, his arm resting on the shoulder of the native teacher, a graduate of Harpoot Theological Seminary. Mr. Emrich, wearing a cap, stands at the left of Mr. Andrus. All the students in the picture are graduates of the high school, who have been

THEOLOGICAL CLASS AND TEACHERS, MARDIN

tried in the field before being admitted to the theological class. This "Training of the Twelve" Mr. Andrus counts most delightful work. It is the fifth and largest class he has had; he thinks, however, it may be his last, as there is no other in sight for the next five years at least.

July Twenty-fourth in Tientsin

(North China Field)

Three events will serve to make July 24 of this year memorable to the missionaries in Tientsin. It was the tenth anniversary of the "Fall of Tientsin," the day when the foreign troops captured the city during the Boxer massacres of 1900. Several leading Christian men of the city, like Mr. Chang Po Ling, who made many friends in the United States upon his visit here in 1908 as delegate from China to the meeting of a Fisheries Commission, Mr. Chung, of the Young Men's Christian Association, and others, arranged a celebration of the anniversary. It seems strange for Chinese to commemorate a capture of their own city, but it shows that they regard it as the beginning of a better era in their life. They secured the use of the new county assembly hall, hung it with posters, placards, and effigies of Boxers, and there received during the afternoon any who cared to drop in to drink tea, listen to speeches and talk them over. The number of visitors was 20,000; so popular was the affair that a similar reception was arranged next day for the women.

Another event of that afternoon was the business meeting of the American Board Mission Church. After a devotional service and a talk from Mr. Ewing upon Congregational polity as applied to the life of this church in China, there was an unhurried and careful discussion of the matter, following which it was voted, along with the other business of the time, that the whole membership of the Mission Church should join the Independent Chinese Church just now organized in that city. There is therefore no longer to be any American Board Church in Tientsin, but all converts won by the mission are to be directed to this Independent Church, which was projected some time ago and from the start was encouraged by the missionaries, notably by the late Dr. Stanley.

The third event of this day which Mr. Ewing reports was his interview in the evening with Mr. Chang Po Ling. As they sat together beside the lotus pool in the school yard of this leading Chinese educator of the district, they talked over the plans of the Chinese church movement, Mr. Ling at length declaring that he was now prepared to join it and that he would make a generous contribution towards its support. From the earnestness with which he spoke it was evident he intended this movement should now succeed. It seems probable that the Independent Church is to draw to itself not only members of the American Board Mission but of other missions as well; indeed, they are represented already in its organization, of which Mr. Chang Po Ling is president, a Presbyterian, vice-president, Mr. Yang, of the American Board Mission, secretary, and a Methodist, treasurer, It is probable that the Chinese pastor, whose salary is already assured, will be a man from the Methodist Mission. The American Board's city chapel has been offered for the use of the new church for a term of years. This experiment in a self-governing and undenominational church in China will be watched with great interest on both sides of the world.

The Fierce Pressure on the Schools

(Western Turkey Field)

The missionaries of Sivas are experiencing an unprecedented demand for teachers for the schools, which under favor of the new government are increasing in number. With the present freedom of travel young men who formerly, being kept at home, might have settled down to teach have now gone to Constantinople to study in the Gregorian schools; while some have

been drafted into the army, under the new rules by which others than Turks are enlisted.

The mission schools are beset with appeals for teachers; more than thirty telegrams were received and sent in the few days before the opening of the Normal School. All the teachers in the schools of the Board have had opportunity to go to the Gregorian schools at higher salaries; only their loyalty has kept them at their post. By a readjustment in the Girls' High School, whereby each teacher took extra work, one of the best teachers was generously surrendered to the Gregorian Girls' High School, which was in trouble. Every available graduate of mission high schools is teaching; twenty to thirty more teachers could at once be placed in response to urgent calls from large schools. In two large village schools near Sivas 150 to 200 pupils are without teachers and cannot hope to secure such as are well qualified.

The Normal School never but once before has had so many pupils (110), and now that a full wheat crop has followed three years of scant harvest it is possible to collect the tuition more strictly, so that the income will probably reach the maximum. With all but one of the teachers new, the school is fortunate in finding among its graduates men experienced in teaching, so that the year starts well. The Girls' High School has the largest number of pupils (ninety) in its history. Its program is being revised and a better grade of work is done. Both boarding schools are full to the limit of their buildings. The thirty-three girls and fifty boys represent twenty-three different places, including many of the out-stations and six points from which pupils never before came. Such facts indicate that the reputation of the school is spreading. The fund for the Normal School building is growing, though slowly. There are hopes that it will be completed this winter, so that the corner stone can be laid and work pushed in the spring. The need of better accommodations is more urgent than ever.

LETTERS FROM THE MISSIONS

EASTERN TURKEY MISSION

BUILDING NEW CHURCHES

Rev. J. K. Browne, of Harpoot, writes of the joy of several communities in that they have at last restored the house of God which enemies had demolished, a joy which cheers the heart of the missionary also: —

"Among items of interest hereabout let me mention the church buildings, now more or less approaching completion, at Haboosi, Hooiloo, Hulakegh, and Bizmashen; the largest of all, at Mezereh, anticipated the others; that here at Harpoot will not be completed and dedicated until next year. The history of each of these buildings is that of a long, desperate battle, ranging from hope deferred and heart sickness even to the verge of despair up to renewed hope — heroic, desperate struggling, repeated subscriptions, pitiful appeals to sister churches and even to their children in America — clear up to the rapture of seeing at last the fruition of years of hopes, prayers, and effort.

"To appreciate at all the joy in these places try to imagine what it has meant to accomplish this while carrying all the usual burdens, without any help for building or repairs from the treasury of the Board since the ruinous massacres of 1895. Consequently some of these churches, in spite of their prodigious sacrifices, must be content to worship for a while in windowless, floorless, fireless buildings. But to see them there is an inspiration and a blessing. I saw such a congregation last Sabbath at the ordination of their preacher — 1,200, at least, packed standing and sitting in every place and cor

ner, in window seats, on piles of lumber, on ladders, and peering through windows and doors. I saw them, I say, exulting, with shining faces and eyes, in the fruit of their sacrifices. It was something long to be remembered and for which to thank God.

"I am not writing this with any hope of help from the Board for these struggling churches; that has been refused too often; but only to show you what they have done in face of every discouragement. Think of it! these long-suffering Christians have not had any church building since theirs was burned in 1895; yet instead of sitting down to weep over their irreparable condition or of the remnant scattering and finally disappearing, see what they have done, by the grace of God and more or less help from others, though it has taken them fifteen weary years to do it! How many weak churches in America, impoverished by massacre, taxation, poor crops, emigration, and met with repeated refusals of aid from the Board — the only source of inspiration and aid they have known — could or would have built such monuments on the bedrock of their faith?

"No wonder the recent meeting of the Evangelical Union chose two pastors to visit these and other churches to offer heartiest congratulations and to help them secure the spiritual blessings whereby they may be filled with the glory of God.

Ordaining New Pastors

"No matter awakened so intense interest among the keen discussions of the Union's meeting as the ordination of preachers. Though the need of new pastors was never so great (and the same appeal comes to us from outside the mission), yet after careful examination of four candidates but two were deemed fit, and only one of these was from our seminary. These two ordinations — one in Mezereh, whose fine church is newly finished and dedicated without debt, costing at least £T.1,500 and seating easily over 1,000; the other in Hooiloo, whose church, nearly as large, is almost complete, and this too with no debt — were great events in the history of these growing communities. They were participated in by all the neighboring pastors and churches, with priests of the Gregorian Church present and, in the case of Hooiloo, taking a prominent part.

BRINGING IN THE HARVEST

"I have seen many such occasions here, but I think none equaling these in that festive joy once seen at the feasts in Jerusalem: the happy groups from near villages gradually converging to these great centers of interest; the examination of the candidates and the proud satisfaction of their happy issue; the royal, albeit primitive, hospitality of the numerous hosts, with lambs and kids roasted whole, butter, cream, and milk of kine, and luscious fruits; then the dawn of the great day of the feast, with its crowded sunrise consecration meeting; at last the mid-day ordination services, cramming the big church's floor and galleries, and the solemn, heart-searching service, lasting fully two and a half hours;

afterward the people lingering to greet their fellow-members and neighbors with tender feeling — all to be followed in the late afternoon with the communion! Surely such days cannot fail to leave blessed memories and prove alike to pastor and people the beginnings of fruitful service. It is our sanguine expectation that not alone in these two places and in those represented in the services, but even throughout this plain and beyond we are to see this winter seasons of spiritual refreshing and ingathering typified by the abundant harvests now heaped upon the threshing floors of all these rejoicing villages."

WINNOWING THE WHEAT

THE EDUCATIONAL SITUATION AT VAN

Rev. E. A. Yarrow's letter of October 5 reveals an unprecedented opportunity for mission schools in the city of Van, that ancient Armenian stronghold on the far frontier that looks toward Persia and the most recent of the Board's stations in Eastern Turkey: —

REV. E. A. YARROW

"We have had a great time with our school openings, and I fear our successes will be the cause of our ruin if something does not happen to knock a hole in that Chinese wall which has been building between us and the Board's treasury. Some of our people thought it was a joke when I told them that I hoped to have 100 new pupils in the boys' school this autumn. Up to date we have had about 115, and although the school has been open a month, today, for instance, we had eight more applications. We have now in the boys' school, with eleven classes, about 325 pupils, of which number between ten and fifteen are our orphans; there are ten or twelve boarders and the rest are all day pupils. Five years ago we had 120 day pupils and previous to then I doubt whether the total exceeded that sum. An interesting fact is that of the present enrollment probably not twenty-five are from Protestant families, the rest being from Gregorian homes.

The Desire for Religious Education

"The oft-repeated reason of the parents for bringing their children to us is, 'We wish them to be under religious influence.' Practically all of the church schools have fallen under the influence of irreligious leaders, and it is a great source of encouragement to feel that although the people do not seem to be able to change this state of affairs, yet they heartily resent it. Two city priests brought their children to us, but were forced reluctantly to withdraw them after a few days, as it was said to them, 'If you do not support your own church schools, who will?' Last Sunday a bishop of one of the outlying districts came to see about entering several promising boys into our school, and this evening I have accepted one of these boys; the monastery of which the bishop is the head

pays half of the expense and the boy's brother the other half. I know that many of the parents are making a real sacrifice in order to raise money for their children's tuition.

"One illustration which may be taken as an example of many is as follows: A man brought five children from a school in which he felt the influence was bad. The amount of tuition which we asked was 210 piasters; he had been paying thirty. I know that the man has a hard time to make ends meet, and so I finally took off one child's tuition, leaving 150 piasters, which he gladly accepted in place of the thirty he had been previously paying.

The Burden of Such Opportunity

"We have a fine staff of teachers, and under God's grace we ought to put a good foundation under the lives of many of these children.

"But doesn't it seem ridiculous when you think of carrying on the general work and the boys' school work of a station like Van on £T.150? I don't wish to complain, but it isn't right and no one can make it seem right. In the boys' school we have no equipment to speak of and can't buy even a lead pencil without thinking, 'Well, this is going to put the school in debt, and how in the world are we going to get out?' We ought to have at least £T.200 added to the appropriation for this station without delay. The principle has been accepted over and over again by the mission, but we stay in the same hole.

"However, we are in it and are trying to rattle round the best way we can and at least make a little noise. And, as I said before, we are not complaining; simply lifting up our voice for one of those 'square deals' which you read about, but seldom see.

"What I have said about the boys' school increase is equally true of the girls' school, their number, including those in the kindergarten (eighty), reaching over 400. So we have in the schools on our premises about 750 pupils and in the walled city we have fully 150 more; in Van city proper we have a total enrollment of at least 900 children."

EUROPEAN TURKEY MISSION

WHY BULGARIA?

Why put men and money into fields where there is now an established form of Christianity, when multitudes in the lands beyond have never yet heard the name of Christ? That question is still raised from time to time by those contemplating missionary service or its support. The "nominally Christian lands" are oftentimes less appealing to the missionary impulse.

Rev. W. C. Cooper deals with this question so far as it touches the Bulgarian nation in a letter written from Salonica, October 5: —

"I should say that whether a man should come to Bulgaria depends upon his theology. If he believes that one cannot see the kingdom of heaven except he be born again, and that the proper and full manifestation of the kingdom in things national is also dependent upon the same contingency; if he believes this with all his heart there is every reason why he should take up work in this mission; where one person in the States is without this truth there are a hundred here. But if he thinks a soul can be saved without being reborn by the Spirit of God, and that nations can work out their destinies through education and culture, it seems to me he will have difficulty in finding an excuse for working in this land. Bulgaria is making strides in things educational, military, governmental, in public improvements, roads, forestry, agriculture, etc. The national church is well organized and has the prestige of centuries, and we are called proselytizers. If spiritual life is not something more and beyond those forms of culture just mentioned, and if it is not an essential need, then it seems to me our work is a mistake, or at least there is no need to continue it further.

A National Religion

"But what sort of religion does the national church provide? Come with me to the cathedral in Samokov, as I went on last St. Peter's Day. This is a great holiday and crowds throng the church. What an opportunity to minister to the soul longings of the multitude and to teach the essential things of the kingdom! But how is it met? We crowd in among the throng standing in rows that fill the church, which is illuminated with scores of candles and the air thick with incense. A half dozen priests in wondrous vestments are chanting or singing or howling, I could not tell which. The native pastor who was with me knew in a general way what they were saying, for in the course of his education he had studied the ancient Slavic; but not many of the audience had this advantage, and for them there was only the creed in Bulgarian, and that was all they could understand. The service had continued for an hour or more before we went, and after we had been there about an hour the host was elevated and carried about the room, while an old woman or two with ecstatic look followed behind to touch the priest's robe, evidently supposing that virtue would come out of it. Then the service ended, after which there was a liberal passing around of cooked wheat covered with colored sugar; this by certain individuals who had relatives or friends recently deceased, and who believed that the gift would bring rest to their souls. Whether it did this or not I shall not attempt to say, but I know it brought full stomachs to the beggars who were lined up outside the doors for the occasion, for which blessing let us all be thankful.

"If a man's theology is a biology, a study of life, the life of God in the soul of mortal man, then it seems to me that if possible he ought to come here and teach it where such things are strange and unknown; especially should he choose this field, because, generally speaking, it is unattractive to men, and few want to come here in proportion to those who desire other fields."

FOOCHOW MISSION

AS TO CHINESE CHRISTIANS

In a letter from Shao-wu, received November 2, Rev. E. D. Kellogg describes with interesting detail the type of Christianity found in those rural districts of China, away from marked foreign influence, with which he is becoming familiar. After locating a hilltop chapel where some sixty people gather of a Sunday morning from villages on both sides of the ridge, he pictures the scene while the service proceeds much after the usual manner in country churches of America: —

"In these Chinese chapels there is shown more of the social spirit than is often found in churches at home. The day at the worship hall is looked forward to very eagerly by the regular attendants. Most everybody brings his hymn book, also his New Testament, and takes part in the service. The worshipers are quite unconventional in their conduct; they move around more or less, talk occasionally if they so desire, and take such positions on the benches as best suit their bodily comfort. The children move about quite at will and are sometimes decidedly noisy. Occasionally a little urchin sits cross-legged on the corner of the pulpit platform, or plays on the floor way down front, or perhaps stands meditatively gazing at the foreigner. The doors and windows are wide open and we do not suffer from bad air. Dogs and sometimes a sheep wander in, but more important are the stray listeners who are attracted by the music or the sound of the preacher's voice. As a main highway passes over the ridge just where the chapel is located many of these wayfaring men sit down on their loads of rice, or paper, or lime, and rest themselves at the top of the hard climb. They come wandering into the chapel and do not feel at all their lack of the wedding garment as they roam up and down the aisles looking,

looking, looking, and listening also. In some of these hearts beneath their rough exteriors we trust the good seed

ONE OF CHINA'S BURDEN BEARERS

that has been sown will sometime spring up and bring forth fruit."

Treading a New Way

After commenting on the inattention and stolidity of Chinese worshipers and Christians of the first generation, Mr. Kellogg goes on to characterize the religious ideals of these new converts: —

"But just what is the sort of Christianity which our Chinese brother and sister exhibit? I have been reading a book by Campbell Moody, an English missionary in Formosa, and his conclusions about the Chinese Christian I, from my limited observation, indorse quite fully. He likens the conditions here and now to those obtaining in the early centuries of the Christian era. There were then few people who at all approached the spiritual standard which we now set in our highly developed types of Christianity. Some, like Paul, had got at the heart of the gospel, but the majority had not. They had turned from their idols and from many of their superstitions, but they were not markedly spiritual. As it was in Corinth in the first century, so does it seem to be in China in the twentieth.

"But what makes the difference between the heathen and the Christian in China? This: the Christian Chinese no longer serves idols; he serves the one true God and goes to church every worship day, and with his fellow-Christians prays, and sings, and reads from the Bible. He does not smoke opium; he has abolished the worship of his ancestors and he is not guilty of sexual vices. Very likely if he was a coarse-mouthed man, or a brawler, or a wife beater he has dropped most or all of these vices. This may be all and in many cases it probably is all the difference. And these are largely negative virtues; they are obeying the 'thou shalt nots.' But there is a great change in the man. Of some of the ideas that we feel to be necessary for being a Christian in the homeland he apprehends little. He is not conscious of grievous sin, and the death of Jesus on the cross as his Redeemer does not mean very much to him. He may be able to tell little of the life of Jesus, but he does conceive very really of the one true God, and he rejoices greatly in the sermon that rails at his old idols.

Doers of the Word

"These are not rice Christians. They do not believe just for the material benefits, and few of them will recant when persecution comes, as witness the heroism rising often to martyrdom of the native Christians in the Boxer troubles ten years ago. Shall we not say then that these are real Christians, though they do not bear all the earmarks of American Christians and have very hazy ideas of the majority of our creeds? They have heard the Master's voice, 'Follow me,' and they are following in their own particular way. I am not sure that we want them to follow entirely the way that we have followed, for if they never care for a great share of the theological hair-splitting which has rent Christendom since the earliest of the early controversies down to the present day perhaps they will be far better off.

"But we do have men of very real spirituality. We have them among our pastors and preachers and laymen. And in the course of time, as China progresses toward Christian perfection along its own way and in its own forms, we shall doubtless find as much heart Christianity here as anywhere. It is, however, a great question if Chinese Christianity will not always be a doing Christianity. In their own phrase they are 'going to do worship.' One is reminded of the Epistle of James, with its 'faith without works is dead.' There is one way in which they 'do' Christianity far more effectively than Christians at home, and that is that according to their ability they give a great deal more for the support of the work.

"Pray for these brothers and sisters in Christ that those who are sent to teach them may rightly determine what are the Christian fundamentals, and that these disciples of our Lord may know him and the power of his resurrection."

THE WIDE FIELD

KOREA

A CAMPAIGN OF EVANGELISM

"A million souls for Jesus!
Lord, grant our heart's desire.
A million souls for Jesus!
Lord, spread the gospel fire."

The hymn of which this is the chorus has been ringing everywhere in Korea. The winning of a million souls for Christ in the year ending this fall has been the passionate purpose of the Korean people. It was suggested by the missionaries at Seoul in 1909, on the twenty-fifth anniversary of the founding of Korean missions, and was caught up eagerly by the Korean Christians. The returns for the year have not yet been reported; but, whatever the result in numbers, the undertaking has shown splendid devotion and power on the part of this infant church. It was recognized from the beginning that the only way to accomplish the aim was for the entire church to be at work. There were not enough missionaries, preachers, and Bible-women to reach such a multitude. The figures showed 200,000 Protestant Christians in Korea; if every believer would bring in four converts, or if each Christian should endeavor to reach two and each one of these bring in still another, the million would be secured. Every effort was made to subordinate numerical aim to spiritual objective.

Woman's Work, which makes its November issue a Korean number, records inspiring facts and scenes connected with this religious campaign. The contributions to its support were largely contributions of time, which, as these Christians are almost all wage-earners, was indeed the equivalent of money. The method was followed of taking up an offering of days' work. The men's class in one station pledged over 5,000 days for the class. At another point 2,700 days of voluntary preaching were subscribed by 250 men. At the Fourth Church in Pyeng Yang, after a sermon calling people to such effort, over 2,100 days of preaching were subscribed. In an audience of 1,800 men 22,150 days of evangelistic work were promised. The schoolgirls in Seoul, out of a little allowance given them by their parents for pencils and other small purchases, paid twelve yen ($6.00) each month for a preacher in a part of the city which had not yet heard the gospel.

In one locality the town was systematically visited from house to house. One heathen woman said: "What is the matter with all you Christians lately? Everywhere I go it is believe, believe, believe!" Men gathered in groups for prayer at 5 in the morning; women at 8 o'clock. Mass meetings were held in the church, and at length open-air services in the market places.

At Seoul the month of October last was devoted to simultaneous meetings in every church, theater, and hall, and not only for Koreans, but for Chinese and Japanese as well. It was planned to rent every hall of amusement, so that the only evening entertainment during the month would be evangelistic meetings.

AFRICA

THE NEGRO AND RELIGION

Under the above title Sir Harry H. Johnston contributes to a recent number of the *Nineteenth Century* a forceful and encouraging article upon the prospects of Christianity as it is carried to the people of Africa. Premising that the negro is a figure to be reckoned with in the world's life, and that although for these 300 years he has been accused of laziness he has proved himself of more importance as a worker than even the yellow man, having shown both aptitude and energy to make his way in a hundred and one careers requiring both intelligence and skill, this eminent explorer of the Dark Continent takes up at once the question of the negro's proclivities in religion. He differs altogether with those who accept the alleged progress of Mohammedanism in Africa and are apprehensive as to any Christian conquest. To him it seems that the negro does not now incline to Islam. Its appeal was once irresistible; for 1,200 years it had the whole of Africa to itself; yet only about one-half of the surface of Africa is even nominally Mohammedan at the present date.

The great success of Mohammedans in Africa seems to have passed with the arrival of the Portuguese in the fifteenth and sixteenth centuries. Islam's influence is indeed increasing in both German and Portuguese East Africa and in British Nyasaland. Its condonation of polygamy and sexual laxity in general; the becoming and attractive costumes with which it seems to lift the negro to likeness with the Arab; its simple form of presentation, as the teachers of it are almost entirely laymen; its acceptable solution of the riddle of the universe, and finally its offer of a brotherhood with other Moslems independent of race or color, all increase the wonder that so agreeable a religion has not captured the whole African race. For some reason the forest negro of West Africa and the Bantu of Central and South Africa do not find satisfactory the faith or principles of Islam.

The fact is the negro adopts Christianity with avidity when it is offered him in any reasonable form. This religion has spread far more widely among the coast tribes of West Africa than seems to be known. It is progressing fast through Portuguese Angola, the French Gaboon, and the Congo basin. It is to be understood that the Christianity which is here indorsed as having promise of victory is a simple and practical Christianity; for doctrinal or at least theological teachings this distinguished Englishman seems to have small regard. His chief interest is with the more humanitarian forms of Christian work and training, and he treats rather lightly a good deal that men with the missionary spirit generally regard as involved in the essence of Christianity.

One motive in the negro's predilection for Christianity is found in his desire to be like the real white man, not the whitey-brown man. Like the Japanese, the negro when he changes his old habits of thought and life is content with no half measures; he does not want to forsake the savage life for the civilization of the middle ages.

The closing paragraph of the article sums up the author's judgment of the situation: —

"As long as the ideal of Christianity in its human relations is maintained by white men in Africa, I do not think there is much danger of the advance of Islam. Moreover, if this ideal of conduct is maintained the recalcitrance of Islam will weaken. The teachers of that faith and of Christianity will realize that they share the same begin-

nings, will seek for points of agreement rather than points of difference. . . . But if, in South Africa and elsewhere, the observant negro sees that though Christianity is preached by its official exponents it is not in any way whatever practiced by the laymen of European race, he may in his despair turn for his guidance to the Mohammedans in a spirit of deliberate revolt.

And the Mohammedanism he would then affect would not be the polite and cultured deism of the Cape Malays (which bears much the same relationship to modern Christianity as the faith and practice of the Jews), but the Mohammedanism of the Jihad, the revolt of the man of color against the sometimes unbearable tyranny of his wonderful white brother."

THE PORTFOLIO

Among China's Students

The Christward movement in China is making quite as great progress among the students as among the masses. Ten years ago, it was impossible to obtain access to the *literati* or government students. Within the past three or four years the largest halls which could be obtained in several of the principal student centers of China would not hold the crowds of modern government students who thronged the evangelistic meetings conducted under the auspices of the Student Christian Association movement. This has occurred in connection with missions conducted by several different missionaries and visiting Christian workers from abroad. These meetings, which often lasted three hours, have almost without exception been attended with large results in the definite conversion of students.

The activities of a Christian Association in a college in Swatow may serve to illustrate the sense of responsibility as accepted by the Christian students in all parts of China. The institution has in all only twenty students, but every one of these is enrolled in Bible classes. In addition to their Christian work in the college they are conducting a night school three evenings in the week for the people of the village. Every student in the institution is engaged in evangelistic work in places near the school. They send representatives to the railway station to sell Christian literature, and on festival days, when there are unusual crowds, they travel on the trains for this purpose. Three miles from the school there is a town of ten thousand people, among whom there is not a Christian, and there the Student Association has rented and furnished a house in which they conduct evangelistic services regularly. The Student Associations of no country are doing more widespread and thorough work among people outside of the colleges than are those in China.

From John R. Mott's "The Decisive Hour of Christian Missions."

If Moses Should Come to America?

Moses Chang is the son of our beloved Pastor Chang. No one need ask for whom he is named, or why. His father's desire is that he may be a spiritual leader in the church. He will be a leader in the world of men, no doubt. He was a leader in the Shao-wu Boys' School last year. But just at present the "promised land" of this young Moses is America. Whether he is to reach it now or whether he is to reach it at all, his friends are waiting with interest to see.

Last China New Year he entered Foochow College expecting to remain the three years necessary to complete the course. This spring the hearts of the ambitious youths of Foochow were stirred by notice of competitive examinations for candidates to go to

Peking and try for the American scholarships made possible by the refunding of the indemnity funds. This was Moses' opportunity. He presented himself for examination and discovered that he must pass an examination in Latin. The Latin examination came the next day. Now Moses knew no Latin. It is not taught in our mission schools, nor in the government schools either. The foreigners in charge of the examinations protested to the officials that it was folly and farcical to examine students in a subject which they had never studied, but the officials insisted that the candidates must write a theme in Latin, someway, somehow.

From some unknown source Moses secured a Latin grammar of such ancient date that no present day missionary will acknowledge its acquaintance and applied himself with zeal. And he actually the next day wrote a composition on the subject assigned him in the Latin tongue and ended it with that familiar old shout of triumph, "I came, I saw, I conquered!" Moses passed his Latin examination and the Chinese officials "saved their face," which was perhaps not the best thing for any concerned.

Moses set out on foot for Shao-wu to get his father's consent to make the trip to Peking and, if successful there, to America. It was a journey of 250 miles, but he reached home, talked his father over to his way of thinking, and was back in time to accompany the other nine lucky boys to the national capital.

There are a thousand students there for the examinations and one hundred will be chosen. Most of them are better equipped than our boy and he may never reach the Canaan of his desire, but the new China has much to hope from these zealous young patriots, and America has an unparalleled opportunity to leave her imprint on the Celestial Empire.

With this eagerness to see and to know on the part of both older and younger scholars we may expect great changes soon even in our own Shao-wu. What will it mean to the Church of our God? Much depends on you, O Christian America! Will they find the same Christ in America that they have learned to love in China?

From letter of A. B. C. F. M. missionary at Shao-wu to Foochow Messenger.

The Point of Approach

I do not spend all of my time in studying. I have begun to play teacher too, and four days in the week sandwich in a class at the boys' school between my own two sessions. Of course there is only one thing I can teach, English; but though the class had studied a term or two before I took them, they have not yet begun to show the effects in dress and manners, I am glad to say. Behold, eight boys enter the room, skirted and pigtailed, stand in a row and bow politely, bringing the clasped hands up, down, and up again in a most picturesque manner. Then Eternal Happiness, Hereditary Benevolence, Superior Ability, Have-a-Bell, But a Unicorn, and the Second Brother take their seats and wrinkle their brows over the difficulties of the English language. They are sure to pronounce "read," "red" at the first trial, and "write," "writ" or "wret," even after many struggles. In spelling they follow no known authority, for one boy volunteered "qe" as the beginning of "learn." One big boy was laboriously reading today from a chart, "I am a little girl." To test his knowledge of English, his pride of manhood, and his sense of humor, I asked him in the measured accents one has to use, "Are-you-a-little-girl?" A vehement but smiling, "No, I am boy," proved that he had all three.

I do not know whether the boys are getting anything out of it, but I am, and it is great to feel that I have even a small share in the work of this station. I realize more every day how much there is to do and how small the proportion of men and money to the opportunities. Living in a foreign community as we do, a newcomer does not feel the heathenism all about. As you

walk in the city or in the country and see the hideous faces of the gate gods staring at you; or as you reflect that, crowded as our church is, it can hold only a fraction of the people in Tung-chou; and most of all, as you begin to understand a little about the results of heathenism you realize something of the need, and though you do feel remarkably useless, you do feel glad you came.

From letter of a recently appointed missionary, Miss Delia D. Leavens, to the Smith College Monthly.

THE BOOKSHELF

Sketches from the Karen Hills. By Alonzo Bunker. New York: Fleming H. Revell Co. Pp. 215. Price, $1.00 net.

The author of "Soo Thah" has here brought together some entertaining and instructive experiences of his missionary life in Burma. Each of the sixteen chapters has its separate tale, and it is well told. A capital Sunday school book that will appeal to the youthful of all ages.

Advance in the Antilles: The New Era in Cuba and Porto Rico. By Howard B. Grose. Foreign Mission Study Courses. New York: Young People's Missionary Movement. Pp. 259. Price, 50 cents net.

The latest volume in the admirable series of mission text-books that are an important feature with the Young People's Missionary Movement. And Dr. Grose is a master in the preparation and presentation of missionary literature.

An Oriental Land of the Free: or Life and Mission Work among the Laos of Siam, Burma, China, and Indo-China. By John H. Freeman. Philadelphia: The Westminster Press. Pp. 200. Price, 50 cents net.

Mr. Freeman is a missionary of the Presbyterian Board among the Laos. He has compacted a vast amount of information concerning this unfamiliar people and the carrying of the gospel to them into what is really a text-book, with such aids as cut-in headings, index, appendixes, and questions for study.

One Hundred and Fifty Days in China. By G. Currie Martin. London: London Missionary Society. Paper. Pp. 95. Sixpence net.

The junior secretary of the London Missionary Society, having returned from his first official tour of one of its mission fields, has put his observations and impressions into this modest paper-covered booklet. He adds his testimony to these heartening facts: that there is great leavening power in Christianity, that education is a great evangelistic agency, and that the native Christian church is growing in power and efficiency.

World-Wide Sunday School Work. The official report of the World's Sixth Sunday School Convention, held in the city of Washington, May 19–24, 1910. Edited by W. N. Hartshorn and G. W. Penniman. Chicago: World's Sunday School Association. Pp. 630.

This bulky volume with its crowded page and fine type is in itself a witness to the spread of the Sunday school the world around and the scope of its influence in every land. Its "Roll-Call of the Nations," or series of reports of Sunday school progress in all countries, furnishes from one point of view a survey of religious conditions wherever Christianity is planted.

OTHER BOOKS RECEIVED

Why We Believe the Bible. Outlines of Christian Evidences in Question-and-Answer Form. By Amos R. Wells. Boston: United Society of Christian Endeavor. Pp. 167. Price, $1.00.

The Passover. By Clifford Howard. New York: R. F. Fenno & Co. Pp. 260. Price, $1.00 net.

Conversion of a High Priest Into a Christian Worker. Edited and presented by Rev. M. Golden. Boston. Pp. 144.

World Corporation. By King C. Gillette. Boston: New England News Co. Pp. 240. Price, $1.00.

From Thomas Y. Crowell & Co., New York. "Seeking after God," by Lyman Abbott. "What Is Essential?" by George A. Andrews. "The Winning of Immortality," by Frederic Palmer. Each, $1.00 net. "The Master's Friendships," by J. R. Miller. Price, 50 cents net. "The Beauty of Every Day," by J. R. Miller. Price, 65 cents net. "The New Bible Country," by Thomas F. Day. Price, 30 cents net.

THE CHRONICLE

Departures

October 25. From Boston, Rev. Edward Fairbank, Mrs. Minnie L. Sibley, and Miss Jean P. Gordon, returning to the Marathi Mission; also Rev. G. P. Knapp, returning to the Eastern Turkey Mission.

October 25. From San Francisco, Miss Gertrude H. Blanchard, to join the Foochow Mission (see page 549), and Miss Isabelle Phelps, to join the North China Mission (see page 548); also Miss Mary R. Mathewson, going out to the Philippines as a nurse.

October 29. From Boston, Rev. Darwin A. Leavitt, to join the Central Turkey Mission. (See page 547.)

November 8. From San Francisco, Rev. and Mrs. J. P. Jones, returning to the Madura Mission.

November 22. From San Francisco, Rev. and Mrs. J. H. Pettee, returning to the Japan Mission; Rev. Fred P. Beach, to join the Foochow Mission (see page 547); also Rev. and Mrs. E. W. Galt, to join the North China Mission. (See page 548.)

Arrivals Abroad

September 16. At Bitlis, Miss Mary A. C. Ely and Miss Grace Knapp.

September 18. At Taikuhsien, Rev. and Mrs. Wynn C. Fairfield.

September 25. At Foochow, Rev. and Mrs. Lewis Hodous.

October 2. At Kobe, Miss M. J. Barrows.

October 10. At Pasumalai, Rev. L. C. Powers.

October 19. At Tellippallai, Mr. and Mrs. J. H. Dickson.

November 13. At Foochow, Miss Irene Dornblaser.

Deaths

November 4. At Oberlin, O., Rev. J. D. Davis, D.D., of the Japan Mission. (See page 545.)

November 8. At Winnipeg, Manitoba, youngest child of Rev. and Mrs. H. M. Irwin, of the Western Turkey Mission.

November 10. At Winthrop Center, Mass., Rev. C. A. Stanley, D.D., of the North China Mission. (See page 545.)

DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish Cong. ch., 75; Central Cong. ch., 75; Hammond-st. Cong. ch., 75; all toward support missionary,	225 00	
Caratunk, Mrs. S. A. Fitzsimmons, for Mindanao,	1 00	
Foxcroft, Cong. ch.	20 05	
Gardiner, 1st Cong. ch.	9 00	
Hampden, Cong. ch.	9 88	
Hiram, Cong. ch.	2 75	
South Windham, 1st Cong. ch.	5 00	272 68

New Hampshire

Amherst, Cong. ch.	58 00	
Bartlett, Cong. ch.	2 60	
Canterbury, Cong. ch.	5 00	
Center Ossipee, 1st Cong. ch.	31 00	
Claremont, Cong. ch.	29 25	
Exeter, 1st Cong. ch.	12 00	
Hillsboro, Smith Memorial Cong. ch., toward support Rev. C. L. Storrs,	100 00	
Hudson, Caldwell Buttrick,	100 00	
Laconia, Everett V. Sayward,	50	
Lempster, 1st Cong. ch.	1 00	
Newington, Cong. ch.	7 50	
North Hampton, Cong. ch.	6 80	
Orfordville, Cong. ch.	11 20	
Raymond, Cong. ch.	23 00	
Rindge, 1st Cong. ch.	15 00	
South Merrimack, Cong. ch.	7 00	
Surry, Cong. ch.	2 84	
Warner, Cong. ch.	13 00	
Wilton, 2d Cong. ch.	63 35	489 04
Legacies.—Chester, Ephraim Orcutt, add'l,		30 00
		519 04

Vermont

Brookfield, 2d Cong. ch.	6 00	
Hardwick, Cong. ch.	9 25	
Irasburg, Cong. ch.	17 50	
Lyndonville, Cong. ch.	50 00	
Montpelier, Bethany Cong. ch.	25 00	
Plainfield, Rev. P. B. Fisk,	5 00	
Rochester, Cong. ch.	23 00	
Thetford, Cong. ch., toward support Dr. C. W. Young,	22 00	
Westfield, Cong. ch.	2 00	
Westminster West, Cong. ch., of which 10 from Soc. of Morals and Missions,	30 00	189 75

Massachusetts

Amesbury, Friend,	1 00	
Amherst, South Cong. ch.	30 00	
Andover, Mrs. Elbert S. Porter,	10 00	
Attleboro, Miss E. B. Day, to const. Lucy C. Sweet, H. M.	100 00	
Auburndale, Cong. ch.	195 37	
Billerica, Ortho. Cong. ch.	14 26	
Boston, 2d Cong. ch. (Dorchester), 100; Brighton Cong. ch., 42.87; Miss L. J. Rice, 10,	152 87	

Brookline, Harvard Cong. ch.	283 68	
Byfield, Cong. ch.	8 75	
Cambridge, Pilgrim Cong. ch.	54 32	
Centerville, "Pilgrim,"	5 25	
Cohasset, 2d Cong. ch.	30 13	
Dracut Center, Central Cong. ch.	12 09	
East Charlemont, Cong. ch.	10 00	
Easton, Cong. ch.	20 24	
Enfield, Mrs. W. B. Kimball,	20 00	
Fitchburg, Rollstone Cong. ch.	176 57	
Framingham, Plymouth Cong. ch.	25 00	
Grafton, Isabella H. Dennis,	20 00	
Groton, Union Cong. ch.	123 76	
Hatfield, Cong. ch.	46 67	
Haverhill, Center Cong. ch.	110 00	
Hingham Center, Cong. ch.	71 31	
Holyoke, 2d Cong. ch.	182 38	
Hopkinton, Cong. ch.	45 19	
Hubbardston, Cong. ch.	14 80	
Interlaken, Cong. ch.	14 81	
Leominster, F. A. Whitney,	15 00	
Lincoln, Cong. ch.	41 00	
Mattapoisett, Cong. ch.	18 00	
Merrimac, 1st Cong. ch.	20 00	
Methuen, 1st Cong. ch.	135 86	
Monson, Cong. ch., toward support Rev. H. J. Bennett,	67 75	
Mt. Hermon, Mt. Hermon ch., toward support George Newell,	25 00	
Newburyport, Central Cong. ch., Friend, in memory of Dea. and Mrs. Wm. G. Lambert and to const. Rev. and Mrs. William Greenwood, Rev. and Mrs. Walter Henry Nugent, Rev. Leslie Campbell Greeley, and Rev. Edward H. Newcomb, H. M's,	400 00	
Newton, Mabel Murdock Mason,	100 00	
Newton Center, 1st Cong. ch.	150 77	
Newtonville, Friend,	25 00	
Northboro, Cong. ch.	85 00	
Northbridge Center, Cong. ch.	7 00	
Orange, Central Cong. ch.	28 13	
Palmer, 2d Cong. ch.	29 35	
Peabody, 2d Cong. ch.	4 00	
Plainfield, Cong. ch.	6 00	
Randolph, T.	25 00	
Rochester, 1st Cong. ch.	37 00	
Somerville, Broadway Cong. ch.	35 00	
Southampton, Cong. ch.	23 00	
South Framingham, Grace Cong. ch.	103 82	
South Hadley, Invalid,	1 00	
Spencer, Charles W. Powers,	1 00	
Springfield, Hope Cong. ch., toward support Rev. B. V. Mathews,	160 72	
Upton, 1st Cong. ch.	14 44	
Waltham, 1st Cong. ch.	59 33	
Westfield, 2d Cong. ch.	30 00	
West Springfield, 1st Cong. ch.	90 00	
West Yarmouth, Cong. ch.	2 40	
Weymouth Heights, 1st Cong. ch.	28 25	
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark,	125 00	
Worcester, Old South Cong. ch., 305; Plymouth Cong. ch., 26.57; Adams-sq. Cong. ch., 25,	356 57	
Yarmouth, Cong. ch.	11 00	
——, Austin Phelps Dean,	1 00	
——, Friend,	25	—4,041 09
Legacies.—Andover, Mrs. Rebecca B. Mills, by E. C. Mills and Mary B. Mills, Ex'rs,	500 00	
Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l,	16 00	
Haverhill, Mrs. Emily H. Bullen, by J. D. Goodwin, Trustee,	602 50	
Watertown, Edward D. Kimball, add'l,	14 25	
Westfield, Mrs. Mary Alice Somers Smith,	680 74	
Worcester, Geo. L. Newton, by Elizabeth S. Newton and Charles M. Thayer, Ex'rs,	5,000 00	—6,813 49
		10,854 58

Rhode Island

Central Falls, Cong. ch.	32 64	
Chepachet, Cong. ch.	3 35	
Pawtucket, Friend,	1 00	
Providence, Beneficent Cong. ch.	222 35	
Westerly, Pawcatuck Cong. ch.	43 00	—302 34

Young People's Societies

New Hampshire.—Surry, Y. P. S. C. E.	6 32	
Vermont.—St. Johnsbury East, Margaret Miss. Soc., for Mindanao,	11 08	
Massachusetts.—Boston, Highland Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 25; Lawrence, South Y. P. S. C. E., for Shao-wu, 13; Plainfield, Y. P. S. C. E., toward support Rev. C. T. Riggs, 35,	73 00	
	90 40	

Sunday Schools

New Hampshire.—Bartlett, Cong. Sab. sch., for Mindanao,	2 00	
Massachusetts.—Centerville, Cong. Sab. sch., 1; East Longmeadow, Cong. Sab. sch., 7.92; Medford, Union Cong. Sab. sch., 10; Melrose Highlands, Cong. Sab. sch., 21; Springfield, Faith Cong. Sab. sch., 7.39; Taunton, East Cong. Sab. sch., for work in India, 3,	50 31	
	52 31	

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch.	4 00	
Bethlehem, Cong. ch.	17 06	
Branford, Cong. ch.	300 00	
Bridgeport, Black Rock Cong. ch., 61.76; King's Highway Chapel, 20,	81 76	
Centerbrook, Cong ch.	5 44	
Collinsville, Swed. Cong. ch.	5 00	
Cornwall, Mary C. Robinson,	1 00	
Coventry, 1st Cong. ch.	28 00	
Derby, 2d Cong. ch.	30 80	
East Haddam, 1st Cong. ch.	13 44	
East Hartford, 1st Cong. ch.	10 15	
East Woodstock, Cong. ch.	13 50	
Farmington, Cong. ch.	500 00	
Gilead, Cong. ch.	25 00	
Griswold, 1st Cong. ch.	10 00	
Hartford, 1st Cong. ch.	483 80	
Harwinton, Cong. ch.	26 00	
Madison, 1st Cong. ch.	25 50	
Middletown, 1st Cong. ch.	23 56	
New Britain, George Sherman Talcott, to const. himself, H. M.	100 00	
New Haven, ch. of the Redeemer, of which 800 toward support Rev. J. E. Tracy, 918.62; Dwight-pl. Cong. ch., 200; Mrs. James M. B. Dwight, 25,	1,143 62	
North Woodstock, Cong. ch.	12 00	
Norwich, 1st Cong. ch., toward support Mrs. E. H. Smith,	50 00	
Old Saybrook, Cong. ch.	9 25	
Plainville, Swed. Cong. ch., toward support Rev. C. E. Ewing,	5 00	
Ridgebury, Cong. ch.	7 50	
Salisbury, Cong. ch.	2 20	
Simsbury, 1st ch. of Christ,	21 56	
Somers, Cong. ch.	7 40	
Stonington, 2d Cong. ch.	27 33	
Suffield, 1st Cong. ch.	81 77	
Terryville, Cong. ch.	28 01	
Waterbury, Mrs. Margaret S. Hamilton,	5 00	
Westchester, Cong. ch.	6 09	—3,110 74
Legacies.—Clinton, Julia A. Taylor, add'l,	1,383 75	
Norwich, Mrs. Julia F. Walker, add'l,	1,155 25	—2,539 00
		5,649 74

New York

Brooklyn, Plymouth Cong. ch., Rev. N. D. Hillis, 300; Beecher Memorial Cong. ch., 50; Lewis-av. Cong. ch., 36; Puritan Cong. ch., 18.32,	404 32	
Corona, Union ch.	5 00	
Friendship, E. N. Wasson,	10 00	
Gaines, Cong. ch.	39 60	
New York, Broadway Tab. Cong. ch.	2,200 00	
Oswego, Cong. ch.	21 74	
Poughkeepsie, 1st Cong. ch.	31 00	
Riverhead, Sound-av. Cong. ch.	31 75	
Sherburne, 1st Cong. ch.	67 17	
Spencerport, 1st Cong. ch.	52 05	
Winthrop, Cong. ch.	13 65	—2,876 28

New Jersey

East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 107 48
Montclair, 1st Cong. ch. 250 00——357 48

Pennsylvania

Kane, 1st Cong. ch. 60 10
Philadelphia, Central Cong. ch., 100; Charles C. Savage, 200; William H. Lambert, 350, 650 00——710 10

Ohio

Amherst, 2d Cong. ch. 17 00
Ashtabula, Mrs. W. E. Stearns, 35 00
Austinburg, Cong. ch. 13 54
Columbus, South Cong. ch. 10 75
Eagleville, Cong. ch. 6 13
Ironton, Lucy Moxley, 10 00
Kent, 1st Cong. ch. 60 00
Lodi, Cong. ch. 30 00
Mentor, Bertha B. Morley, 5 00
Oberlin, 2d Cong. ch., of which 50 from W. E. P., 118.60; 1st Cong. ch., 68.75, 187 35
Oxford, M. F. L., for Ing-hok, 100 00
Rootstown, Cong. ch., K. E. Soc., toward support Rev. and Mrs. A. B. DeHaan, 100 00
Sandusky, 1st Cong. ch. 1 64
Toledo, Washington-st. Cong. ch. 11 46
——, Lawrence, Little Muskingum, Stanleyville, Marietta, Cong. ch.s, 6 00——596 87
Less.— Lima, 1st Cong. ch. Ladies' Soc., to cancel item in October *Herald*, 5 00
591 87

District of Columbia

Washington, 1st Cong. ch., 219; Mt. Pleasant Cong. ch., 215, 434 00

North Carolina

Enfield, T. S. Inborden, 1 00

Georgia

Nicholls, South Georgia Asso. 5 00

Florida

Pomona, Rev. M. C. Welch, 10 00

Young People's Societies

CONNECTICUT.— Ansonia, 1st Y. P. S. C. E., for Harpoot, 60; Bridgeport, South Y. P. S. C. E., 12.71; New Haven, Pilgrim Y. P. S. C. E., for Ing-hok, 30, 102 71
NEW YORK.— New York, Broadway Tab. Y. P. S. C. E., for Harpoot, 30; North Bangor, Y. P. S. C. E., for Ing-hok, 15, 45 00
NEW JERSEY.— Glen Ridge, Y. P. S. C. E., for Adana, 15 00
162 71

Sunday Schools

CONNECTICUT.— Ansonia, Ger. Cong. Sab. sch., 1; Black Rock, Cong. Sab. sch., 8.44; Haddam, Cong. Sab. sch., 9; New Britain, 1st ch. of Christ Sab. sch., Young Ladies' class, for Mindanao, 5; New London, 1st ch. of Christ Sab. sch, Primary Dept., of which 2.45 toward support Rev. C. N. Ransom and 2.45 for Mindanao, 4.90; Suffield, 1st Cong. Sab. sch., class of Young Ladies, for Adana, 30, 58 34
NEW YORK.— Mt. Vernon Heights, Cong. Sab. sch., 30; Sherburne, Cong. Sab. sch., 20.81, 50 81
NEW JERSEY.— Plainfield, Cong. Sab. sch. 10 00
PENNSYLVANIA.— Slatington, Bethel Cong. Sab. sch. 1 00
OHIO.— Cleveland, North Cong. Sab. sch., 15.57; Columbus, Washington-av. Welsh Cong. Sab. sch., 13.50; Tallmadge, Cong. Sab. sch., 32.47, 61 54
181 69

INTERIOR DISTRICT

Tennessee

Pleasant Hill, Cong. ch. 4 43

Alabama

Christian Home, Cong. ch. 50
Flat Rock, Cong. ch. 50——1 00

Mississippi

Tougaloo, Cong. ch. 2 50

Oklahoma

Gage, 1st Plymouth Cong. ch. 2 60
Pleasant View, Cong. ch. 3 11
Ridgeway, Cong. ch. 3 00——8 71

Illinois

Big Rock, Welsh Cong. ch. 5 00
Blue Island, Cong. ch. 8 53
Chicago, Warren-av. Cong. ch. 57 91
Downers Grove, Cong. ch. 20 00
Earlville, J. A. D. 25 00
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150 00
Godfrey, Cong. ch. 13 00
Havana, Mr. and Mrs. H. A. Collins, 2 00
Hinsdale, Cong. ch. 31 35
Payson, J. K. Scarborough, 350 00
Roscoe, Cong. ch. 5 89
Roseville, Cong. ch. 29 90
Vienna, Cong. ch. 2 00
Wilmette, 1st Cong. ch. 74 62
Wyoming, Cong. ch. 10 41——785 61
Legacies.— Rockford, Leonard E. Herrick, by George M. Herrick, Ex'r, 100 00
885 61

Michigan

Detroit, 1st Cong. ch., of which 125 toward support Rev. and Mrs. J. H. Dickson, 410 00
Dorr, Friend, 10 00
Flint, 1st Cong. ch. 2 51
Hancock, 1st Cong. ch. 57 85
Marine City, Mrs. E. Miner Clark, 1 00
Pittsford, Cong. ch. 16 90
Port Huron, Mrs. Fred. Sturges, 3 00
Wheatland, Cong. ch. 14 25——515 51

Wisconsin

Bear Valley, Cong. ch. 1 00
Blake's Prairie, Cong. ch. 13 44
Bloomington, Cong. ch. 28 07
Burlington, Plymouth Cong. ch., Emma Kautsky, 15 00
Delavan, Cong. ch. 8 00
Milwaukee, Pilgrim Cong. ch. 50 00
Polar, St. John's Ger. Cong. ch. 2 00
Potosi, Mrs. Elizabeth D. Davies, 50 00
Spring Brook, 1st Cong. ch. 1 50
Trego, Cong. ch. 3 00
Union Grove, Cong. ch. 6 42——178 43

Minnesota

Dexter, Cong. ch. 3 00
Hutchinson, Rev. Charles L. Hill, 90
Lake Benton, Cong. ch. 3 40
Lake City, Swed. Cong. ch. 2 60
Marshall, 1st Cong. ch. 25 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 88.89; Pilgrim Cong. ch., 9.56; Charles M. Way, 100; Rev. A. P. Nelson and others, 14, 212 45
Morris, Cong. ch. 5 00
Robbinsdale, 1st Cong. ch. 4 50
St. Cloud and Sauk Rapids, Swed. Cong. chs. 3 00
St. Paul, Park Cong. ch., Member, 5 00
West Duluth, Plymouth Cong. ch., Miss. and Aid Soc., for Mt. Silinda, 10 00——274 85
Legacies.— St. Paul, Anson Blake, by Charles T. Thompson, Ex'r, add'l, 300 00
574 85

Iowa

Anamosa, Cong. ch. 30 00
Buffalo Center, Cong. ch. 23 00
Cresco, Friend, 1 00

Emmetsburg, Cong. ch., of which Ladies' Miss. Soc., 10, 26 60
Fairfield, Philo C. Hildreth, 25 00
Garner, 1st Cong. ch. 9 50
Glenwood, Cong. ch. 21 25
Iowa City, Cong. ch. 34 60
Keokuk, Cong. ch. 170 00
Pleasant Prairie, Cong. ch 10 17
Sheldon, 1st Cong. ch. 24 15
Wesley, 1st Cong. ch. 4 30
Wittemberg, Cong. ch. 10 03——389 60

Missouri

Lebanon, Cong. ch. 16 40
St. Louis, Pilgrim Cong. ch., of which 44.45 for Madura, 88.90; Compton Hill Cong. ch., 29.46, 118 36
Springfield, 1st Cong. ch., 79.45; Ger. Cong. ch., 10, 89 45——224 21

North Dakota

Carson, Emmaus Cong. ch., of which 12 for Adana, 24 00
Glen Ullin, Cong. ch. 8 60
Leipzig, St. Johannesthal Cong. ch., of which 13 for Adana, 29; Ebenezer Cong. ch., of which 15 for Adana, 29, 58 00
New Rockford, Joel M. Long, 2 00
Oriska, Union Cong. ch. 20 00——112 60

South Dakota

Hot Springs, William Black, 5 00
Orient, Mrs. Rose R. Gooder, 10 00——15 00

Nebraska

Blair, Cong. ch. 20 05
Clay Center, Cong. ch. 4 00
Crete, Rev. L. E. Benton, 2 00
Hallam, Ger. Cong. ch. 33 00
Inland, Ger. Cong. ch. 18 00
Irvington, 1st Cong. ch. 35 93
Omaha, St. Mary's-av. Cong. ch., 99.16; Cherry Hill Cong. ch., 8.80, 107 96
Purdum, Cong. ch. 10 00
Wahoo, Cong. ch. 8 35
———, A deceased friend, 2,000 00—2,239 29

Kansas

Almena, Cong. ch., 13 00
Alton, Cong. ch., Mrs. James Spealman, 2 31
Herndon, Cong. ch. 5 00
Kansas City, 1st Cong. ch. 31 80
North Topeka, Cong. ch. 25 00
Paola, Plymouth Cong. ch. 15 00
Topeka, 1st Cong. ch. 200 00
Wichita, Fairmount Cong. ch. 10 40——302 51

Montana

Big Timber, Cong. ch. 4 05

Colorado

Brighton, Platte Valley Cong. ch. 3 70
Denver, Fourth-av. Cong. ch. 11 65
Henderson, Cong. ch. 3 00
Highland Lake, Cong. ch. 7 60——25 95

Young People's Societies

Illinois.—Abingdon, Y. P. S. C. E., 5; Chicago, Miss. Study and Prayer Union of Moody Bible Inst. of Chicago, 12.50; Highland, Y. P. S. C. E., 6.25; Waukegan, do., 10; Waverly, do., 16.15, 49 90
Michigan.—Chelsea, Y. P. S. C. E., 10; Salem, 1st Y. P. S. C. E., 2, 12 00
Wisconsin.—Grand Rapids, 1st Y. P. S. C. E., toward support Rev. R. S. Stapleton, 5; Madison, 1st Y. P. S. C. E., 10; Waukesha, Jun. Y. P. S. C. E. of Tab. Cong. ch., for Mindanao, 10, 25 00
Iowa.—Cedar Falls, 1st Y. P. S. C. E., 6.25; Decorah, Y. P. S. C. E., toward support Rev. George E. White, 7.50, 13 75
Nebraska.—Lincoln, Zion Ger. Y. P. S. C. E., for Sholapur, 20; Verdon, Y. P. S. C. E., for Aruppukottai, 5.05, 25 05
Colorado.—Denver, 3d Y. P. S. C. E., for Mt. Silinda, 60 00

185 70

Sunday Schools

Illinois.—Oak Park, 1st Cong. Sab. sch. 5 46
Wisconsin.—Madison, Pilgrim Cong. Sab. sch., 11; Platteville, Cong. Sab. sch., for Harpoot, 36.50; Polar, St. John's Ger. Cong. Sab. sch., 2, 49 50
Iowa.—Clarion, 1st Cong. Sab. sch., 7.17; Glenwood, Cong. Sab. sch., 2.86; Muscatine, 1st Cong. Sab. sch., 15.58, 25 61
North Dakota.—Dazey, Cong. Sab. sch., 10; Tappan, Cong. Sab. sch., for Mindanao, 4.60, 14 60
Nebraska.—Weeping Water, Cong. Sab. sch., Men's Bible class, for two native workers, Turkey, 120 00

215 17

PACIFIC DISTRICT

Washington

Chattaroy, Cong. ch. 1 00
Endicott, Ger. Cong. ch. 60 00
Everett, 1st Cong. ch. 28 00
Granite Falls, Cong. ch. 4 50
Seattle, Queen Anne Cong. ch., 50; Prospect Cong. ch., 10; Family of W. A. Hillis, toward support Rev. and Mrs. Robert E. Chandler, 250, 310 00
Spokane, West Side Cong. ch. 3 00
Sylvan, Cong. ch. 5 55——412 05

Oregon

Howell Prairie, Cong. ch. 2 26
Oregon City, 1st Cong. ch. 38 06
Portland, Ebenezer Cong. ch., 62.50; Sunnyside Cong. ch., 30; Hassalo-st. Cong. ch., 25.50, 118 00——158 32

California

Berkeley, 1st Cong. ch., 50; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 122 00
Cloverdale, Cong. ch. 6 00
Los Angeles, 1st Cong. ch., Henry E. Storrs, 25; Rev. John L. Maile, 10, 35 00
Martinez, Cong. ch. 43 00
Niles, Cong. ch. 25 75
Pinole, Mr. and Mrs. B. T. Elmore, for Pang-Chuang, 5 00
Redondo Beach, Cong. ch. 15 00——251 75

Hawaii

Lihue, Kauai, Mrs. M. S. Rice, 375 00

Young People's Societies

Idaho.—Weiser, Y. P. S. C. E., for Mindanao, 30 00
Washington.—Seattle, Green Lake, Y. P. S. C. E., for Ing-hok, 7 50
California.—Redondo Beach, Y. P. S. C. E., for Aruppukottai, 30; Ventura, do., 8.58, 38 58

76 08

Sunday Schools

California.—Ventura, Cong. Sab. sch. 4 25

MISCELLANEOUS

China

Pang-Chuang, Lucia E. Lyons, 10 00

Madura

———, Native Christians, Madura Mission, for evangelistic work, North China, 978 00

From the American Missionary Association
H. W. Hubbard, New York City
Treasurer

Income of Avery Fund, for missionary work in Africa, 1,637 63

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Asso., for outfit Miss Mathewson and support Dr. C. T. Sibley and Miss Mathewson, 643 75

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

Toward expense of Summer School, Samokov, 55 00
For Nurses' Home, care Dr. M. E. Stephenson, 750 00
For repairs on girls' school building, Uduvil, add'l, 666 67
For salary of Miss Anna Hill, Osaka, one-half school year, 1910–1911, 325 00
For housekeeping outfit for Miss F. E. Burrage, 75 00
For housekeeping outfit for Miss C. C. Richmond, 75 00
Toward building for girls' school, Mardin, 1,000 00
(From Plymouth Cong. ch., Syracuse, N. Y., toward support Rev. J. D. Taylor), 25 00
(From 1st Cong. ch., Buffalo, N. Y., toward support Rev. C. M. Warren), 15 00 —2,986 67

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 37,647 77

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 50 00

40,684 44

Additional Donations for Special Objects

MAINE. — Greenville, Y. P. S. C. E., for pupil in school, care Rev. R. A. Hume, 15; Scarboro, Rev. R. A. Farnham, for evangelical work, care Dr. C. T. Sibley, 3, 18 00

VERMONT. — Benson, Mrs. L. S. Austin, for Foochow Hospital, care Dr. H. N. Kinnear, 1; Salisbury, Y. P. S. C. E., for native worker, care Rev. H. C. Hazen, 20, 21 00

MASSACHUSETTS. — Andover, South Cong. Sab. sch., class of Young Ladies, for Sivas School, care Rev. E. C. Partridge, 20; Athol, Y. P. S. C. E., for work, care Rev. H. C. Hazen, 20; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 100; do., Central Cong. Sab. sch. (Jamaica Plain), Men's class, for native pastor, care Rev. A. H. Clark, 50; do., Y. P. S. C. E. (Roslindale), for native preacher, care Rev. E. H. Smith, 12; do., Flora C. Fountain, for work, care do., 5; Brockton, Porter Cong. Sab. sch., a class, for the Collegiate and Theol. Institute, Samokov, 5; Fall River, through Rev. Payson W. Lyman, for work, care Rev. E. H. Smith, 53.15; Lee, Cong. ch., Friend, toward support Robbins Barstow, Mardin, 300; Lincoln, 1st Y. P. S. C. E., for work, care Rev. E. Fairbank, 15; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; Mt. Hermon, Mt. Hermon ch., of which 15 for work, care Rev. E. A. Yarrow, and 25 for Thessalonica Agr. and Indus. Institute, Salonica, 40; Newton Center, 1st Cong. ch., Mrs. Emily F. Smith, for work, care Rev. E. Fairbank, 1; Newtonville, Mrs. E. W. Morris, for work, care Dr. Caroline Hamilton, 10; Northampton, Edwards Y. P. S. C. E., for use of Dr. Francis F. Tucker, 5; South Acton, Mrs. H. W. Tuttle, sale of post cards for industrial work, Oorfa, 5; South Hadley, Mt. Holyoke College H. S. S. C., for Martha A. King Memorial School for Deaf, care Miss C. R. Willard, 60; Wellesley, Wellesley College Y. W. C. A., for athletic materials for Kodaikanal School, care Rev. J. S. Chandler, 10; Whitinsville, Y. P. S. C. E., for native worker, care Rev. R. A. Hume, 26.50; Whitman, 1st Cong. ch., for work, care Rev. E. Fairbank, 18.22; ———, Brookfield Miss. Conference, for Mardin Building Fund, care Rev. R. S. M. Emrich, 21, 780 62

RHODE ISLAND. — Providence, Mrs. Arabella G. Thompson, for pupil, care Miss S. N. Loughridge, 5 00

CONNECTICUT. — Ansonia, Ger. Cong. ch., John Stettbacher, for use of Miss Johanna Graf, 5; Franklin. Mission Circle, for pupil, care Miss C. E. Chittenden, 8; Hartford, Mrs. John W. Cooke, of which 15 for work, care Dr. H. N. Kinnear, and 15 for work, care Dr. H. H. Atkinson, 30; Madison, 1st Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 15; New Britain, Mrs. Mary P. C. Rogers, for St. Paul's Institute, care Rev. T. D. Christie, 43; New London, Mrs. J. N. Harris, of which 3,000 for purchase of land, care Dr. H. N. Kinnear, 700 for work, care Miss M. E. Kinney, and 600 for Doshisha Girls' School, care Miss M. F. Denton, 4,300; do., Mrs. Ellen T. Chapman, for school, care Miss I. M. Blake, 10; Waterbury, Chinese Sab. sch. of 2d Cong. ch., for work, care Rev. C. R. Hager, 100; Westport, Mrs. Frank Jelliffe, for work, care Mrs. W. P. Elwood, 20, 4,531 00

NEW YORK. — Batavia, W. W. Parker, for boys' school, care Rev. C. T. Erickson, 35; Binghamton, C. W. Loomis, for native pastor, care Dr. L. H. Beals, 20; Brooklyn, Chinese Sab. sch. of Central Cong. ch., for work, care Rev. C. R. Hager, 86.51; do., Charles A. Clark, for Bible-woman, care do., 3; Fishers Island, Union chapel, of which Ladies' Soc., 5, for use of Miss M. E. Kinney, 20; do., Union Chapel Sab. sch., for do., 5; Flushing, Mrs. Dougall and daughter, for use of Dr. and Mrs. C. T. Sibley, 10; Lyons, Presb. ch., Ladies' Soc., for the Collegiate and Theol. Institute, Samokov, 7.50; New York, Miss Grace H. Dodge, for native helper, care Rev. R. A. Hume, 600; do., Mrs. Morris K. Jesup, for Union Training School Building Fund, care Rev. A. H. Clark, 100; Sherburne, Homer G. Newton, for work, care Rev. W. M. Zumbro, 50; Tuckahoe, Union Cong. Sab. sch., for work, care Rev. T. S. Lee, 25, 962 01

NEW JERSEY. — East Orange, 1st Cong. ch., of which 10 for Bible-reader, care Rev. W. S. Dodd, and 12.50 for orphans, care Rev. J. E. Abbott, 22.50; do., C. C. Baldwin, for work, care Dr. H. N. Kinnear, 40; Glen Ridge, Mrs. Frances E. Cutler, for work, care Miss E. M. Chambers, 28.10, 90 60

OHIO. — Austinburg, 1st Cong. Sab. sch., Knights of the King, for orphans, care Miss M. L. Matthews, 18; Cleveland, Pilgrim Cong. ch., Member, for work, care Rev. J. H. Dickson, 10; do., Rev. Dwight Goddard, for Ing-hok Boys' School, care Rev. E. H. Smith, 100; do., Lucia Stickney, for pupil, care Mrs. G. G. Brown, 6; Lorain, 1st Cong. ch., Mrs. C. R. Horn, for pupil, care Rev. P. L. Corbin, 10; do., 1st Cong. Sab. sch., for work, care Rev. G. G. Brown, 6; do., Charlotte S. Fitch, for school, care Miss N. J. Arnott, 25; Oberlin, Oberlin Shansi Memorial Asso., of which 83.33 for native pastor, and 200 for general expense and repair fund, both care Rev. A. W. Staub, 283.33; do., Y. W. C. A., for use of Mrs. G. G. Brown, 15; Toledo, Birmingham Cong. Sab. sch., for pupil, care Miss M. L. Sibley, 15, 488 33

ARKANSAS. — Rogers, C. A. Gower, for work, care Rev. C. R. Hager, 2 00

INDIANA. — Michigan City, Immanuel Ger. Cong. ch., for work, care Rev. C. R. Hager, 10 00

OKLAHOMA. — Anadarko, Bertha H. Campbell, for bed in hospital, care Dr. Emma B. Tucker, 18 00

ILLINOIS. — Chicago, Summerdale Y. P. S. C. E., for Edgar B. Wylie School, 10; Galesburg, Central Cong. Sab. sch., Jun. Dept., class of boys, for stove in school, care Miss A. E. Gordon, 1.80; Lisle, Cong. ch., for native pastor, Herrick Memorial ch., Madura, 40; Lombard, 1st Cong. ch., through Miss E. M. Stone, for Albanian Girls' School, Kortcha, 72; Payson, Rev. D. B. Ells, for two native helpers, care Mrs. R. Winsor, 50; Peoria, Union Cong. ch., Friend, for use of

Rev. P. L. Corbin, 15; do., M. H. Bradley, for work, care Dr. H. N. Kinnear, 2; ——, Friend, for work in Japan, 1, 191 80

MICHIGAN.—Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 115; Grand Rapids, Park Cong. Sab. sch., 15, Wallin Memorial Y. P. S. C. E., 6, East Y. P. S. C. E., 1.50, and Smith Memorial Three O'Clocks, 1, all toward support Samuel Caldwell, 23.50, 138 50

WISCONSIN.—Ashland, Boys' Club, for pupil, care Mrs. A. N. Andrus, 6.50; Beloit, 1st Y. P. S. C. E., for use of Rev. and Mrs. T. D. Christie, 20; Florence, Harald Rasmussen, for hospital, care Dr. H. N. Kinnear, 2, 28 50

MINNESOTA.—Hutchinson, 1st Cong. ch., for pupil, care Mrs. G. G. Brown, 8; Lyle, Cong. ch., Ladies' Miss. Reading Circle, for native pastor, Ing-hok, 8; Minneapolis, Pilgrim Cong. ch., for work, care Rev. H. K. Wingate, 50; do., 5th-av. Y. P. S. C. E., for use of Miss Emily Hartwell, 5; do., through Rev. A. H. Clark, for Union Training School, Bombay, 289; Monticello, 1st Cong. ch., for work, care Dr. P. T. Watson, 10; Mora, Julia M. and Ethel J. Wright, for pupils, care Miss E. M. Atkins, 6, 376 00

IOWA.—Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30 00

MISSOURI.—St. Louis, Pilgrim Cong. ch., for work, care G. S. Eddy, 101 72

NORTH DAKOTA.—Carson, Emmaus Cong. ch., for work, care Rev. C. R. Hager, 20; Leipzig, Ebenezer Cong. ch., for do., 20; do., St. Johannesthal Cong. ch., for do., 20, 60 00

NEBRASKA.—Lincoln, Vine Cong. ch., Dorothy Green, for work, care Rev. F. E. Jeffery, 5 00

KANSAS.—Hope, Friends, for use in girls' dept., Mt. Silinda Boarding School, care Miss Minnie Clarke, 2; Wichita, Mary B. Dimond, for work, care Miss Mary M. Haskell, 2, 4 00

UTAH.—Salt Lake City, Phillips Y. P. S. C. E., for pupil, care Miss E. B. Fowler, 7 50

WASHINGTON.—Seattle, Mrs. J. F. Pike, for pupil, care Miss Belle Nugent, 10 00

OREGON.—Portland, 1st Y. P. S. C. E., for use of Rev. E. D. Kellogg, 40 00

CALIFORNIA.—Ceres, Y. P. S. C. E., for use of Rev. F. F. Goodsell, 5; Claremont, Mrs. Wm. Renwick, toward support Dr. Cyril H. Haas, 250; Escondido, Dr. and Mrs. J. Bradley, for work, care Dr. H. N. Kinnear, 25; Los Angeles, Ardella K. Mead, for pupil, care Rev. Thomas W. Woodside, 5; Oakland, Mr. and Mrs. J. Ensign Reynolds, for pupil, care Rev. B. K. Hunsberger, 10; Upland, Chas. E. Harwood, for chapel, Fen-chow, care Rev. Watts O. Pye, 1,000, 1,295 00

CANADA.—Montreal, American Presb. Sab. sch., for Girls' Dept., Mt. Silinda Boarding School, care Miss Minnie Clark, 35; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50; do., Margaret Gunn, toward salaries of new teachers for Bagobos, care Dr. C. T. Sibley, 5; Ottawa, Mrs. W. G. Charleson, for pupil, care Miss Annie Gordon, 25; Shreiber, J. M. Silliman, for work, care Miss Caroline Silliman, 75, 190 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
H. W. Barker, Toronto, Ontario,
Treasurer

For Hospital Building Fund, Chisamba station, 200 00

CHINA.—Canton, Chas. C. Selden and family, for orphanage, Harpoot, 1,000 00

TURKEY.—Constantinople, Jun. Y. P. S. C. E., for pupil, care Miss Diadem Bell, 6; Marsovan, Boys' Home Y. P. S. C. E., for work, care Rev. I. M. Channon, 4.40, 10 40

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For pupils, care Miss E. M. Blakely, 8 00
For scholarships, care Miss I. M. Blake, 15 00
For orphanage, care W. E. D. Ward, 5 00
For pupil, care Miss Maria B. Poole, 5 00
For repairs, Hume Memorial Building, 100 00
For pupil, care Miss Belle Nugent, 10 00
For pupil, care Miss Mary T. Noyes, 30 00
For pupil, care Miss Harriet L. Osborne, 10 00
For church, care Miss Harriet L. Osborne, 100 00
For hymn books, care Miss Jenny Olin, 7 00
For work, care Dr. C. F. Hamilton, 20 10
For support of orphan, care Mrs. Mary C. Winsor, 15 40
For support of pupil, care Miss Edith Gates, 20 00——345 50

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer

For girls' school, Diong-loh, care station treasurer, 25 00
For use of Dr. S. B. Tallmon, 3 00
For pupil, Oorfa, 15 00
For Emily Ament Memorial School, 25 00
For pupil, care Miss M. L. Sibley, 15 00
For work, care Rev. R. S. Stapleton, 35 75
For pupils, care Rev. R. A. Hume, 7 50
For use of Miss C. R. Willard, 5 00
For work, care Miss S. W. Orvis, 15 00
For school for blind, care Miss A. L. Millard, 5 00
For use of Miss E. M. Chambers, 31 73
For pupil in Emily Ament Memorial School, 20 00
For school for blind, care Miss A. L. Millard, 20 00
For use of Mrs. T. D. Christie, 10 00
For school for blind, care Miss A. L. Millard, 6 20
For orphan, care Mrs. F. D. Wilder, 30 00——269 18

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California,
Treasurer

For pupil in Girls' College, Marash, 10 00

Income St. Paul's Institute

For St. Paul's Institute, 412 50

Mindanao Medical Work

NEW YORK.—New York, toward launch for Dr. C. T. Sibley, 100 00

Income Blank Memorial Fund

For scholarship, Anatolia College, 45 50

11,797 66

Donations received in October, 76,392 53
Legacies received in October, 9,782 49

86,175 02

Total from September 1, 1910, to October 31, 1910. Donations, $119,566.23; Legacies, $11,930.85 = $131,497.08.

Work in the Philippines

NEW YORK.—New York, K. 300 00

Contributions to Extinguish the Debt of August 31, 1910

MASSACHUSETTS.—Adams, W. B. Plunkett, 5,000; Boston, Henry H. Proctor, 100; Brockton, George E. Keith, 100; Brookline, Rev. George A. Hall, 100; Newton, Herbert A. Wilder, 100; Norwood, Francis O. Winslow, 100; Whitinsville, Rev. John R. Thurston, 55.62; Worcester, G. Henry Whitcomb, 100, 5,655 62
RHODE ISLAND.—Kingston, Herbert J. Wells, 50 00
CONNECTICUT.—Greenwich, Edwin H. Baker, 100 00
MINNESOTA.—Minneapolis, Frederick W. Lyman, 100 00
HAWAII.—Honolulu, Peter C. Jones, 100 00

6,005 62

MINUTES OF THE ANNUAL MEETING

THE American Board of Commissioners for Foreign Missions commenced its One Hundred and First Annual Meeting in Tremont Temple, Boston, Mass., Tuesday, October 11, 1910, at 2 P.M.

CORPORATE MEMBERS PRESENT

Maine

Rev. William P. Fisher, Brunswick.
Pres. David N. Beach, Bangor.
Galen C. Moses, Bath.
Rev. Leavitt H. Hallock, Lewiston.
John M. Gould, Portland.
Rev. Omar W. Folsom, Bath.
Rev. Raymond Calkins, Portland.

New Hampshire

Henry W. Lane, Keene.
Rev. Lucius H. Thayer, Portsmouth.
Rev. Edward L. Gulick, Hanover.
Charles C. Morgan, Nashua.
Rev. Burton W. Lockhart, Manchester.
Rev. Charles H. Percival, Rochester.

Vermont

Rev. Henry Fairbanks, St. Johnsbury.
Charles W. Osgood, Bellows Falls.
John M. Comstock, Chelsea.
Rev. Clifford H. Smith, Pittsford.
Frank H. Brooks, St. Johnsbury.
Rev. I. Chipman Smart, Burlington.
Rev. Edwin J. Lewis, West Brattleboro.

Massachusetts

A. Lyman Williston, Northampton.
Rev. Elnathan E. Strong, Auburndale.
Samuel B. Capen, Boston.
G. Henry Whitcomb, Worcester.
Rev. Arthur Little, Dorchester.
Rev. George A. Tewksbury, Concord.
Rev. Francis E. Clark, Auburndale.
Rev. Payson W. Lyman, Fall River.
Rev. Albert E. Dunning, Brookline.
James M. W. Hall, Newton Center.
Rev. John R. Thurston, Whitinsville.
Rev. William W. Jordan, Clinton.
Rev. James L. Barton, Newton Center.
John E. Bradley, Randolph.
Rev. DeWitt S. Clark, Salem.
Rev. George E. Lovejoy, Lawrence.
Frank H. Wiggin, Boston.
Rev. Asher Anderson, Hyde Park.
Rev. George A. Gordon, Boston.
Frederick Fosdick, Fitchburg.
Rev. Arcturus Z. Conrad, Boston.
Samuel Usher, Cambridge.
Rev. William E. Wolcott, Lawrence.
Charles N. Prouty, Spencer.
Charles E. Swett, Winchester.
John C. Berry, M.D., Worcester.
Arthur H. Wellman, Malden.
Henry H. Proctor, Boston.
Rev. Edward C. Moore, Cambridge.
Rev. Franke A. Warfield, Milford.
George E. Keith, Campello.
Rev. Cornelius H. Patton, Newton.
Rev. Edward M. Noyes, Newton Center.
Frank Wood, Dorchester.
Herbert A. Wilder, Newton.
Miss Mary E. Woolley, South Hadley.
Lewis A. Crossett, North Abington.
Francis O. Winslow, Norwood.
Rev. William E. Strong, Newtonville.
Rev. William W. Dornan, Plymouth.
Francis A. Rugg, Greenfield.
Rev. Ambrose W. Vernon, Brookline.
Rev. Charles C. Merrill, Winchendon.
Rev. Edwin H. Byington, West Roxbury.
Rev. Albert P. Fitch, Cambridge.
Rev. George A. Hall, Brookline.
Seba A. Holton, Falmouth.
Rev. Clarence A. Vincent, Roxbury.
Alfred S. Hall, Winchester.
Rev. James G. Merrill, Somerset.
Arthur Perry, Boston.
Rev. Brewer Eddy, Newtonville.
C. H. Lyman, Northampton.
Rev. Clarence F. Swift, Fall River.
John H. Gifford, M.D., Fall River.
Rev. Edward E. Bradley, Lincoln.
Victor J. Loring, Wellesley Hills.
Walter K. Bigelow, Salem.
Rev. Harris G. Hale, Brookline.
Rev. H. Grant Person, Newton.
Rev. Newton M. Hall, Springfield.
Rev. John L. Kilbon, Springfield.
Rev. Enoch F. Bell, Newtonville.
E. H. Bigelow, M.D., Framingham.

Rhode Island

Rev. Frank J. Goodwin, Pawtucket.
Frederic H. Fuller, Providence.

Connecticut

Rev. Edward N. Packard, Stratford.
Rev. James W. Cooper, Hartford.

Edwin H. Baker, Greenwich.
John H. Perry, Southport.
Rev. William W. McLane, New Haven.
Rev. Watson L. Phillips, New Haven.
Rev. Joseph H. Selden, Greenwich.
Rev. John DePeu, Bridgeport.
Rev. Arthur L. Gillett, Hartford.
Rev. James W. Bixler, New London.
Rev. Harlan P. Beach, New Haven.
Rev. Frank B. Makepeace, Granby.
Rev. Arthur W. Ackerman, Torrington.
Rev. Frank S. Child, Fairfield.
Rev. Frank D. Sargent, Putnam.
Rev. Rockwell H. Potter, Hartford.
Rev. Henry C. Woodruff, Bridgeport.
Rev. Williston Walker, New Haven.
Pres. Wm. Douglas Mackenzie, Hartford.
Rev. C. A. Dinsmore, Waterbury.
Rev. William F. Stearns, Norfolk.
William H. Catlin, Meriden.

New York

Rev. Henry A. Stimson, New York City.
Charles A. Hull, Brooklyn.
Rev. Nehemiah Boynton, Brooklyn.
Lucien C. Warner, New York City.
Rev. Charles E. Jefferson, New York City.
Dyer B. Holmes, New York City.
Rev. Elliott C. Hall, Jamestown.
William H. Crosby, Buffalo.
Harry A. Flint, Syracuse.
Charles H. Aldrich, Merrickville.
Rev. William Dana Street, White Plains.
George W. Baily, Brooklyn.
Rev. Andrew M. Wight, Ogdensburg.
Rev. William A. Trow, Sherburne.
Rev. A. F. Pierce, Mt. Vernon.

New Jersey

Rev. Charles H. Richards, Montclair.
Harry Wade Hicks, Summit.
Charles H. Baker, Montclair.

Pennsylvania

Rev. Thomas C. Edwards, Kingston.

Ohio

Lucius F. Mellen, Cleveland.
William W. Mills, Marietta.
Pres. Henry C. King, Oberlin.
Rev. Irving W. Metcalf, Oberlin.
Edward H. Rhoades, Toledo.
Pres. Alfred T. Perry, Marietta.
Rev. Howard S. MacAyeal, Akron.
E. P. Johnson, Oberlin.

Maryland

Rev. Oliver Huckel, Baltimore.

Florida

Rev. Mason Noble, Inverness.

Illinois

Rev. William A. Waterman, Elgin.
Edward H. Pitkin, Oak Park.
Rev. A. N. Hitchcock, Chicago.
David Fales, Lake Forest.
Rev. Frank N. White, Chicago.
Rev. William E. Barton, Oak Park.
Thomas C. MacMillan, Chicago.
Rev. Charles L. Morgan, Elgin.
Frank Kimball, Oak Park.
Pres. Graham Taylor, Chicago.
Rev. Frank G. Smith, Chicago.
Pres. Ozora S. Davis, Chicago.
Rev. J. Percival Huget, Galesburg.
Rev. James R. Smith, Quincy.

Michigan

E. F. Grabill, Greenville.
Rev. Archibald Hadden, Muskegon.
C. B. Stowell, Hudson.
Rev. Carl S. Patton, Ann Arbor.

Wisconsin

Pres. Edward D. Eaton, Beloit.
John M. Whitehead, Janesville.

Minnesota

Rev. George R. Merrill, Minneapolis.
Pres. Cyrus Northrop, Minneapolis.
Rev. Harry P. Dewey, Minneapolis.
David Percy Jones, Minneapolis.
Frederick W. Lyman, Minneapolis.
Rev. Edwin B. Dean, Northfield.
Rev. Fred B. Hill, Northfield.

Iowa

Elliot S. Miller, Des Moines.
W. B. Whiting, Whiting.
Rev. Frank W. Hodgdon, Des Moines.
Rev. Herbert J. Hinman, Cresco.

Missouri

Rev. Charles S. Mills, St. Louis.

North Dakota

Pres. Charles C. Creegan, Fargo.

South Dakota

Pres. Henry K. Warren, Yankton.

Nebraska

Pres. D. Brainerd Perry, Crete.

Kansas

Pres. Frank K. Sanders, Topeka.
Rev. Francis L. Hayes, Topeka.
Robert R. Hays, Osborne.

Washington

Pres. Stephen B. L. Penrose, Walla Walla.
Rev. Francis J. Van Horn, Seattle.
Louis F. Anderson, Walla Walla.

California

Rev. Jean F. Loba, Ontario.
Rev. H. Melville Tenney, East Oakland.
Rev. William Horace Day, Los Angeles.

Hawaiian Islands

Peter C. Jones, Honolulu.
Rev. Doremus Scudder, Honolulu.
William R. Castle, Honolulu.

Syria

Pres. Howard S. Bliss, Beirut.

MISSIONARIES PRESENT*

*C. Burnell Olds, Japan.
*Francis F. Tucker, M.D., North China.
*J. B. McCord, M.D., South Africa.
*C. C. Fuller, South Africa.
*J. C. Perkins, Madura.
*C. A. Stanley, North China.
*J. H. Pettee, Japan.
*D. W. Learned, Japan.
*R. A. Hume, Marathi.
*G. P. Knapp, Eastern Turkey.
*L. F. Ostrander, European Turkey.
*George Allchin, Japan.
*C. A. Nelson, South China.
*W. P. Clarke, European Turkey.
*W. L. Thompson, M.D., South Africa.
*Edward Riggs, Western Turkey.
*D. S. Herrick, Madura.
*G. E. White, Western Turkey.
*H. M. Irwin, Western Turkey.
*J. K. Greene, Western Turkey.
*J. E. Abbott, Marathi.
*H. A. Neipp, West Africa.
*A. E. LeRoy, South Africa.
*D. C. Churchill, Marathi.
*L. H. Beals, M.D., Marathi.
*Arthur H. Smith, North China.
*Rev. Edward Fairbank, Marathi.
*J. P. Jones, Madura.
*J. D. Davis, Japan.
*F. D. Shepard, M.D., Central Turkey.
*J. D. Eaton, Mexico.
*J. S. Porter, Austria.
*H. T. Whitney, M.D., Foochow.
*E. P. Holton, Madura.
*S. S. White.
*Edward F. Carey.
*W. P. Sprague
Rev. C. W. Kilbon.
Rev. W. A. Farnsworth.
Rev. J. H. Roberts.
Rev. O. P. Allen.
Rev. R. M. Cole.
Rev. George P. Washburn.

HONORARY MEMBERS

Maine

Rev. W. B. Hague, Gorham.
Rev. J. S. Richards, Litchfield.
Rev. Rollin T. Hack, Gorham.
Rev. A. M. MacDonald, Bar Harbor.
Rev. Alex. P. McDonald, Bar Harbor.

New Hampshire

E. G. Philbrick, Tilton.
C. S. Campbell, Derry Village.
Rev. M. F. Hardy, East Jaffrey.
Amasa Downes, Francestown.
John F. Stearns, Lancaster.
Rev. F. E. Rand, Canterbury.

Vermont

Rev. Joseph Torrey, Burlington.
Rev. H. T. Barnard, McIndoes.
L. M. Pierce, Guildhall.
Rev. Samuel H. Barnum, Jericho Center.
Rev. Hollis A. Campbell, East Hardwick.

Massachusetts

William L. Greene, Boston.
Frank E. Bridgman, Boston.
William E. Murdock, Boston.
Rev. Daniel W. Waldron, Boston.
Rev. Charles F. Weeden, Dorchester.
Edward Warren Capen, Jamaica Plain.
Rev. Perley B. Davis, West Roxbury.
John P. Jewell, West Roxbury.
Rev. George F. Stanton, Boston.
Rev. George E. Freeman, Needham.
George Gould, Wellesley.
Rev. George M. Howe, Groton.
Rev. Charles S. Holton, Newburyport.
William S. Hazen, Beverly.
Rev. W. B. Williams, Bridgewater.
Rev. G. B. Hatch, Ware.
Rev. Frank S. Brewer, Palmer.
Rev. S. K. B. Perkins, Medford.

* By provision of the By-Laws, men holding the Board's commission as missionaries are, after seven years of service, Corporate Members.

Herbert N. Ackerman, West Medford.
Joseph C. Gordon, Malden.
Rev. R. W. Haskins, Reading.
Rev. Edward A. Reed, Holyoke.
Charles P. Wood, West Somerville.
F. D. Freeman, Hyde Park.
William A. Mowry, Hyde Park.
Rev. Frank E. Butler, South Hadley Falls.
Rev. G. H. Morss, Stowe.
Rev. S. H. Lee, Springfield.
J. H. Barton, Springfield.
Rev. Oliver W. Means, Springfield.
Rev. Irving H. Childs, Deerfield.
Rev. J. H. Childs, North Rochester.
Rev. J. B. Seabury, Wellesley Hills.
Rev. W. E. Locke, Wellesley.
D. D. Stratton, Melrose.
Rev. Thomas Sims, Melrose.
Rev. John O. Paisley, Melrose Highlands.
Rev. M. A. Dougherty, Cambridge.
Horace Dutton, Auburndale.
Rev. S. W. Dike, Auburndale.
Rev. Wolcott Calkins, Newton.
Rev. Edward C. Ewing, Roxbury.
Rev. S. W. Adriance, Winchester.
Rev. S. A. Norton, Woburn.
Rev. Fred. T. Knight, Harwich.
Rev. A. B. Chalmers, Worcester.
Elijah E. Richards, Taunton.
James Dingwell, Leicester.
Austin C. Packard, East Bridgewater.
Rev. Morris H. Turk, Natick.
C. R. Hamlin, Randolph.
Rev. A. F. Newton, North Leominster.
Rev. C. H. Gates, North Wilbraham.
Rev. Isaac Pierson, Wellesley Hills.
Rev. George W. Andrews, Dalton.
Rev. George A. Beckwith, Marlboro.
Rev. Calvin B. Hulbert, South Dennis.
Reuben L. Thayer, Enfield.
Rev. George H. Tilton, Woburn.
John E. Kimball, Oxford.
Rev. P. S. Sailer, Lynn.
Norman McKinnon, Middleboro.
Marshall Meriam, Pepperell.
Rev. Charles N. Thorp, Chelsea.
Rev. P. R. Crowell, Petersham.
Everett Boynton, Swampscott.
James A. Bates, South Royalston.

Rhode Island

Arthur W. Claflin, Providence.
Rev. Gideon A. Burgess, Providence.
Rev. Albert Donnell, Slatersville.
Dr. Charles H. Leonard, Providence.

Connecticut

Rev. Edward G. Stone, Barkhamsted.
Rev. Charles H. Peck, Hanover.
Rev. Levi Rodgers, Greenwich.
Rev. John W. Ballantine, Stafford Springs.
Rev. F. A. Sumner, Milford.
Rev. A. W. Gerrie, Ridgefield.
Rev. E. B. Snow, Winsted.
Rev. Henry T. Arnold, Norwich.
Rev. C. H. Recketts, Norwich.
Rev. G. W. Raynolds, South Manchester.
Rev. E. C. Ingalls, Colchester.
Rev. H. S. Brown, Darien.
Rev. W. G. Lathrop, Shelton.
Rev. G. W. Judson, Winsted.
Rev. E. C. Gillette, Canaan.
Rev. G. A. Pelton, New Haven.
Rev. John Hutchins, Litchfield.
Rev. G. H. Ewing, Norwich Town.
Edwin N. Hinckley, Lebanon.
Rev. G. H. Beard, Bridgeport.
H. G. Talcott, Talcottville.
E. E. Lewis, Haddam.
F. C. Sherman, New Haven.
George R. Hyde, Yantic.

New York

Rev. Jason N. Pierce, Brooklyn.
Rev. L. L. Taylor, Canandaigua.
Rev. H. S. Capron, Rochester.
Rev. W. F. Kettle, Oswego.
Rev. J. G. Roberts, Jamaica.
Rev. Duncan MacGregor, Antwerp.
Harry A. Flint, Syracuse.
Dr. F. W. Spaulding, Clifton Springs.
Harlan P. French, Albany.

New Jersey

Rev. S. W. Boardman, Bloomfield.
Rev. Samuel L. Loomis, Westfield.
Charles E. Hope, Ridgewood.

Pennsylvania

Rev. Sydney H. Cox, Philadelphia.

District of Columbia

Rev. S. H. Woodrow, Washington.

Virginia

Rev. R. C. Drisko, Herndon.

Florida

Rev. James P. Hoyt, St. Petersburg.

Alabama

Rev. E. W. Butler, Thorsby.

Ohio

Rev. Newton W. Bates, Austinburg.

Rev. H. A. N. Richards, Newton Falls.
Rev. W. W. Curtis, Oberlin.
Rev. G. W. Andrews, Norwalk.
Rev. Joseph A. Goodrich, Jefferson.
Henry H. Keesur, Marietta.

Illinois

Rev. Quincy L. Dowd, Roscoe.
Rev. P. M. Snyder, Rockford.
Rev. J. R. Nichols, Rogers Park.
Aaron B. Mead, Chicago.
R. E. Short, Seward.

Michigan

Rev. W. H. Warren, Detroit.
Rev. George Benford, Grand Blanc.

Wisconsin

Rev. W. H. Hannaford, Lancaster.
William A. Leary, Platteville.

Minnesota

Rev. C. C. Warner, Crookston.

Iowa

Rev. M. L. Stimson, Elkader.

Kansas

Rev. James G. Dougherty, Kansas City.

Nebraska

Rev. A. A. Cressman, Red Cloud.

President Capen took the chair, a hymn was sung, and devotional services were led by Rev. James H. Pettee, of Japan.

The Minutes of the last meeting were read in their important parts.

The President appointed the following *Committee on Nominations:* Rev. H. P. Dewey, of Minnesota; Rev. C. J. Ryder, of New York; Pres. O. S. Davis, of Illinois; W. H. Catlin, of Connecticut; E. S. Holmes, of Missouri.

The President also nominated the following committees, and they were appointed:—

On Arrangements.—F. G. Cook, Rev. D. W. Waldron, S. B. Carter, G. W. Mehaffey, Phineas Hubbard, Rev. H. A. Bridgman, Rev. G. A. Hall.

On Business.—Pres. H. S. Bliss, of Syria; Pres. W. D. Hyde, of Maine; Rev. J. A. Adams, of Illinois; Prof. L. F. Anderson, of Washington; W. R. Castle, of Honolulu; Pres. E. M. Hill, of Canada; L. F. Mellen, of Ohio.

Secretary Patton gave notice of the purpose of the Prudential Committee to move at a subsequent time an amendment to the By-Laws under Section IV, relating to meetings of the Board, as follows in Number 23, paragraph *3b*.

Treasurer Wiggin presented his annual report with the report of the Auditors, which was read by the Recording Secretary, and both were accepted.

The Treasurer further reported that at the meeting of the Auditors Mr. William B. Plunkett, one of their number, offered a gift of $5,000 towards removing the debit balance on the books of the Board, and the whole sum, $6,005, was quickly made up and the year closed with all bills paid.

Secretary Patton presented that part of the report of the Prudential Committee covering the Survey of the Home Department, and it was referred to the Committee on the Home Department.

Secretary Barton presented that part of the report of the Prudential Committee covering the Foreign Department. He also reported a promise of a gift in April next of $100,000 from Dr. Pearsons, of Chicago, for the Endowment Fund of the Educational Work of the Board, thus making the pledges for that fund now above $1,200,000.

Rev. David S. Herrick, of India, made an address and presented a gift of $1,000 from the Congregational Christians of the Madura Mission, with formal greetings from them.

Secretary Barton presented the greetings of the Congregational churches of the Ceylon Mission with a gift of 4,000 rupees, this sum having been raised by the natives entirely.

Treasurer Wiggin reported a gift of $25,000 from the descendants of the early missionaries in Honolulu.

A devotional service was conducted by Mr. Harry W. Hicks.

An address was made by President Capen.

The benediction was pronounced by Rev. E. E. Strong, and the Board took a recess until half-past seven.

TUESDAY EVENING

The Board met at half-past seven, President Capen in the chair.

A hymn was sung. Prayer was offered by Rev. William H. Ward, of New York.

An address was made by Pres. Henry C. King, of Oberlin.

An address was made by Mr. Robert E. Speer.

The benediction was pronounced by Rev. A. N. Hitchcock. A recess was taken until Wednesday evening at 7.30.

NOTE.—On Wednesday morning the Board made a pilgrimage to Andover and Bradford. At Andover a tablet was dedicated at Rabbit Rock, in memory of the seven missionary students who in 1810 appealed to the churches for sympathy and aid in their purpose to preach the gospel to the heathen. An address was made by Rev. R. A. Hume, of India. At Bradford a missionary monument was dedicated on the site of the church in which the General Association of the Congregational Churches of Massachusetts received the Andover students who applied to be sent abroad and formed the American Board of Commissioners for Foreign Missions.

WEDNESDAY EVENING

The Board met at half-past seven o'clock, President Capen in the chair.

The devotional service was led by Pres. Ozora S. Davis of Chicago Theological Seminary.

Rev. H. P. Dewey, in behalf of the Committee on Nominations, reported the following committees, and they were appointed:—

Committee on the Treasurer's Report.—Frederick W. Lyman, of Minnesota; Judge Alfred Coit, of Connecticut; George W. Baily, of New York; H. Clark Ford, of Ohio; Rev. Harris G. Hale, of Massachusetts.

Committee on Place and Preacher.—Rev. J. H. Selden, of Connecticut; Rev. Irving W. Metcalf, of Ohio; Rev. C. R. Raymond, of New York; Charles W. Osgood, of Vermont; Pres. Stephen B. L. Penrose, of Washington.

Committee on the Home Department.—Rev. Oliver Huckel, of Maryland; Rev. Edward S. Sanderson, of New York; William P. Fiske, of New Hampshire; Rev. Joseph B. Kettle, of Missouri; Rev. C. C. Merrill, of Massachusetts.

Committee on Nomination of Officers.—Rev. Rockwell H. Potter, of Connecticut; Rev. Raymond Calkins, of Maine; Frank Kimball, of Illinois; Rev. Frank W. Hodges, of Iowa; Harrington Beard, of Minnesota.

An address was made by Mr. John R. Mott, General Secretary of the World's Student Federation, on "Missions and Christian Unity."

Rev. Doremus Scudder brought a message from Hawaii accompanying the gift to the Board of $25,000 from descendants of the early missionaries to that island.

A hymn was sung.

An address was made by Rev. Charles E. Jefferson, of New York, on "Missions and International Peace."

Recess was taken to half-past nine o'clock Thursday morning. The benediction was pronounced by Vice-Pres. Henry C. King.

THURSDAY MORNING

The President took the chair at 9.30 o'clock.

Devotional service was conducted by Pres. Alexander MacLachlan, of Smyrna.

The Minutes of Wednesday were read.

Greetings were brought by Rev. W. J. Peck from the Association of Presbyterian Ministers of New York City and Vicinity.

A congratulatory cablegram was received from the churches of Bombay.

Addresses were made by Dr. James B. McCord, of the South African Mission; Rev. H. A. Neipp, of the West Central African Mission; Rev. Leroy F. Ostrander, of Samokov; Rev. William P. Clarke, of Monastir; Rev. Herbert M. Irwin, of the Western Turkey Mission; Rev. Alexander MacLachlan, president of the International College of Smyrna; Rev. Edward Riggs, president of the Theological Seminary of Marsovan; Rev. Joseph K. Greene, of Constantinople; Rev. Edward F. Carey, of Harpoot, Eastern Turkey Mission; Dr. F. D. Shepard, of the Central Turkey Mission.

A service of intercession was led by Rev. William H. Day, of California.

A cable dispatch conveying warm Christian greetings from the Kumi-ai churches of Japan was read by Secretary Barton.

Addresses were made by the following persons connected with the Japan Mission: Rev. C. Burnell Olds, Rev. George Allchin, and Rev. Jerome D. Davis.

Pres. Tasuku Harada brought a message from the Kumi-ai churches of Japan and from the Doshisha.

The benediction was pronounced by Rev. H. Melville Tenney, of California, and the Board took a recess until two o'clock.

THURSDAY AFTERNOON

The President took the chair at two o'clock.

Prayer was offered by Pres. Howard S. Bliss, of Beirut.

Secretary Patton moved in behalf of the Prudential Committee the following resolution in amendment of the By-Laws, of which notice was given on Tuesday afternoon:—

Resolved, That By-Law in Section IV, Number 23, paragraph 3*b*, be amended to read as now, with the addition "in case the Board so directs";

and it was adopted and the By-Law so amended.

The resignation of Rev. C. H. Daniels from the Committee on Nominating New Members was accepted.

Excuses were presented from the following members unable to attend the meeting: E. I. Bosworth, D. F. Bradley, C. F. Thwing, F. M. Washburn, Margaret J. Evans, J. B. Clark, George Parsons, C. B. Moody, E. W. Blatchford, J. W. Bradshaw, F. G. Smith, J. H. Twichell, A. D. Parker, L. A. Hyde, W. H. Holman, J. W. Strong, C. S. Kitchel, F. A. Noble, F. T. Bayley, D. M. Pratt, C. H. Kelsey, C. H. Cooper, J. E. Snowden, W. W. Gist, E. G. Warner, C. E. Mason, Alexander McKenzie, E. M. Hill, C. A. Hopkins, C. H. Hulburd, R. Emerson, G. H. Strang, J. C. Hanna, G. S. F. Savage, A. R. Thain, H. L. Chapman, A. H. Bradford, L. E. Jepson, M. A. Dean, A. P. Hall, D. M. Camp, C. Holcombe, D. O. Rogers, E. L. Smith, C. A. Beckwith, H. B. Olmsted, Edward F. Williams, Merrill E. Gates, W. S. Smart, Judson Titsworth, George E. Perley, C. V. Woodbury, M. A. Bullock, E. G. Updike, Joseph E. Brown, E. W. Chapin, Lewellyn Pratt, E. F. Cragin, Franklin Carter, J. K. Unsworth, John G. Jennings, C. H. Daniels, William H. Nichols.

The Committee on the Nomination of New Members reported through John M. Whitehead, proposing the following persons for membership, and they were elected by ballot:—

Maine.—York Association, Samuel M. Came. *New Hampshire.*—Merrimack Association, Rev. George H. Reed; Rockingham Association, Rev. Samuel H. Dana. *Vermont.*—State Conference, A. H. Cheney; Addison Association, Rev. Charles H. Dickinson; Franklin and Grand Isle Association, Rev. Carl J. Peterson; Orleans Association, David M. Camp; Orange Association, Rev. Fraser Metzger; Windsor Association, Rev. Benjamin Swift. *Massachusetts.*—Berkshire South Association, Edward S. Rogers; Mendon Association, Rev. John Reid; Pilgrim Association, Rev. William W. Dornan; Taunton Association, Charles M. Rhodes; Woburn Association, Rev. Stephen A. Norton. *Connecticut.*—Fairfield East Consociation, Rev. Gerald H. Beard; Litchfield Northwest Conference, Rev. John Calvin Goddard; Middlesex Association, Rev. Azel W. Hazen. *New York.*—Oneida, Chenango, and Delaware Association, William J. McCaw. *New Jersey.*—State Conference, Starr J. Murphy. *Pennsylvania.*—State Conference, Charles W. Huntington, M.D. *Ohio.*—State Conference, Theodore M. Bates; Grand River Association, William F. Hewins. *Oklahoma.*—State Conference, J. S. Ross. *Illinois.*—Bureau Association, Charles W. Boyden; Elgin Association, D. A. Syme; State Conference, Rev. Frank N. White, Edward H. Pitkin, Rev. William Eugene Cadmus, James H. Moore, Myron A. Myers. *Michigan.*—Detroit Association, Rev. MacH. Wallace; Kalamazoo Association, Paul Chamberlain Warren. *Wisconsin.*—State Conference, Rev. Robert Hopkin; Beloit Convention, Allen S. Baker; Winnebago Convention, Frank J. Harwood. *Minnesota.*—Minneapolis Association, Frederick W. Lyman; Southeastern Association, Rev. Frank E. Knopf. *Iowa.*—Council Bluffs Association, Rev. George Edwin Ladd. *South Dakota.*—State Conference, Rev. George E. Green; Central Association, Bayard E. Beach; Northern Association, W. F. Mason. *Nebraska.*—Blue Valley Association, Pres. David B. Perry; Lincoln Association, Rev. Charles H. Rogers. *Kansas.*—Wichita Association, Rev. Lucius C. Markham. *Arizona.*—State Conference, Theodore W. Otis. *Northern California.*—State Conference, Rev. W. T. Patchell; San Francisco Association, B. S. Hays; Santa Clara Association, Silas W. Mack. *Hawaii.*—Hawaii Association, Rev. William Brewster Oleson; Maui Association, Rev. Edward Bates Turner; Oahu Association, Edward K. Lilikalani.

At large: Rev. Everett S. Stackpole, Rev. William E. Strong, Rev. Ambrose White Vernon, of Massachusetts; Simeon E. Baldwin, Rev. John DePeu, of Connecticut; Rev. Willard L. Beard, of New York; Rev. William T. McElveen, of Illinois; Charles E. Harwood, George W. Marston, of California; Rev. Francis J. Van Horn, of Washington.

The Committee on Place and Preacher reported through Rev. J. H. Selden recommending Milwaukee as the place of annual meeting in 1911, and Rev. A. H. Smith, of China, as preacher, with Rev. W. L. Phillips, of Connecticut, as alternate, and it was so ordered.

The Committee on Nomination of Officers reported through Rev. R. H. Potter the list of nominations for the various officers of the Board, and they were elected by ballot.

President

SAMUEL B. CAPEN, LL.D.

Vice-President

EDWARD D. EATON, D.D.

Corresponding Secretaries

JAMES L. BARTON, D.D.
CORNELIUS H. PATTON, D.D.

Recording Secretary

HENRY A. STIMSON, D.D.

Assistant Recording Secretary

EDWARD N. PACKARD, D.D.

Editorial Secretaries

E. E. STRONG, D.D., *Emeritus*
REV. WILLIAM E. STRONG

Associate Secretaries

Rev. Enoch F. Bell
Rev. D. Brewer Eddy

Treasurer

Frank H. Wiggin

Auditors

Edwin H. Baker

William B. Plunkett
Herbert J. Wells

Prudential Committee

Term expires 1913

Herbert A. Wilder
Rev. Edward M. Noyes
Edward C. Moore, D.D.
Rev. George A. Hall

The Committee on Home Department reported through Rev. Oliver Huckel, offering the following resolutions, which were adopted:—

1. That the Prudential Committee join with the other societies and with the National Council in giving the Apportionment Plan its financial support as a part of the Board's administrative expense.

2. That the Prudential Committee give careful attention to such change as will make the Apportionment year coincide with the fiscal year of the Board.

Mr. H. W. Hicks spoke upon the missionary exposition and its uses.

Rev. Arthur Little moved that the salutations of the Board be sent to Rev. G. S. F. Savage by the President, and it was so ordered.

Addresses were made by the following missionaries: Rev. C. A. Stanley, of North China; Rev. J. K. Greene, of Turkey; Pres. H. S. Bliss, of Beirut; Rev. C. A. Nelson, of South China; Dr. F. D. Shepard, of Central Turkey; Pres. Edward Riggs, of Western Turkey; Rev. J. P. Jones, of South India; Rev. L. F. Ostrander, of Bulgaria; Rev. George Allchin, of Japan; Rev. G. E. White, of Western Turkey; Rev. John S. Porter, of Prague, Austria; Rev. Edward Fairbank, of Western India; and by Secretary Barton, David Fales, and Rev. Doremus Scudder.

Prayer was offered by Rev. Harlan P. Beach, and the Board adjourned to 7.30 o'clock.

THURSDAY EVENING

The Board met at 7.30, the President in the chair.

Devotional services were conducted by Rev. Arthur Little, of Massachusetts.

Secretary Patton presented the delegates from invited missionary societies, who brought their salutations. The following is a nearly complete list of the societies and the delegates who presented their greetings:—

Society of United Brethren for Propagating the Gospel among the Heathen (Moravian Church). Rev. Paul de Schweinitz, D.D.

Hawaiian Evangelical Association. Hon. Peter C. Jones.

Foreign Missions Committee of the Presbyterian Church in Canada (Western Division). Dr. R. P. Mackay.

General Conference of Free Baptists. Rev. Thomas H. Stacy, D.D.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Rev. Leonard Kip Storrs, D.D.

Board of Foreign Missions of the Reformed Presbyterian Church in North America (General Synod). Rev. James Y. Boice, D.D.

Foreign Mission Board, Maritime Baptist Convention. Rev. J. A. Glendinning.

Seventh Day Baptist Missionary Society. Mr. E. B. Saunders.

Foreign Missions Board of the Baptist Convention of Ontario and Quebec. Stuart S. Bates.

Missionary Society of the Evangelical Association. Bishop Samuel P. Spreng, D.D.

Board of Foreign Missions of the Reformed Church in the United States. Rev. Allen R. Bartholomew, D.D.

Mission Board of the Christian Church. Rev. P. S. Sailer.

Welsh Calvinistic Methodist Board of Home and Foreign Missions. Rev. T. C. Edwards.

American Tract Society. Rev. Isaac H. Pierson.

Student Volunteer Movement for Foreign Missions. Fennell P. Turner.

International Committee of the Young Men's Christian Association, Foreign Department. Lucien C. Warner, LL.D.

National Armenia and India Relief Association. Miss Emily C. Wheeler.

Congregational Sunday School and Publishing Society. Rev. William Ewing, D.D.

British and Foreign Bible Society. Rev. R. Wardlaw Thompson, D.D.

Board of Foreign Missions of the Methodist Episcopal Church. Rev. Homer C. Stuntz, D.D.

Foreign Mission Board of the Southern Baptist Convention. Rev. R. J. Willingham, D.D.

Board of Missions of the Methodist Episcopal Church South. Rev. Ed. F. Cook, D.D.

Board of Foreign Missions of the Reformed Church in America. Rev. John Gerardus Fogg, D.D.

Board of Foreign Missions of the Presbyterian Church in the U. S. A. W. Henry Grant.

Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the U. S. A. Rev. L. B. Wolf, D.D.

Board of Foreign Missions of the Reformed Presbyterian Church (Covenanter). Rev. T. P. Stevenson, D.D.

Board of Foreign Missions of the United Presbyterian Church of North America. Rev. Charles R. Watson, D.D.

American Advent Mission Society. Rev. Fim Murra.

Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America. Rev. Edw. T. Horn, D.D.

Foreign Christian Missionary Society. Dr. S. T. Willis.

American Friends Board of Foreign Missions. Benjamin F. Trueblood, LL.D.

American Bible Society. Rev. Henry Otis Dwight, LL.D.

United Society of Christian Endeavor. Rev. Francis E. Clark, D.D.

Yale Foreign Missionary Society. Prof. Harlan P. Beach.

American Missionary Association. Rev. A. J. Beard, D.D.

Congregational Education Society. Rev. William R. Campbell, D.D.

Congregational Home Missionary Society. Rev. Charles L. Mills, D.D.

Congregational Church Building Society. Rev. William H. Ward, D.D.

Congregational Board of Ministerial Relief. Dr. Lucien C. Warner.

London Missionary Society. Rev. R. Wardlaw Thompson, D.D.

Board of Foreign Missions Methodist Protestant Church. Rev. F. T. Tagg.

Young People's Missionary Movement. Samuel Thorne, Jr.

An address was made by Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society.

The benediction was pronounced by Vice-Pres. E. D. Eaton, and the Board adjourned to nine o'clock Friday morning.

FRIDAY MORNING

The President took the chair at nine o'clock.

Devotional services were led by Rev. C. A. Nelson, of China.

The Minutes were read.

Secretary Barton read a cablegram from the assembled churches of the mission in South Africa, and another from the churches in South India.

Mr. Alfred S. Hall presented the report of the Committee on the Treasurer's Report.

The President nominated the following members of the Committee on New Members: For two years, to fill vacancy caused by resignation of Rev. C. H. Daniels, Rev. E. H. Byington, of Massachusetts; and for three years, Rev. Raymond Calkins, of Maine; F. W. Lyman, of Minnesota; and Rev. Carl S. Patton, of Michigan.

Pres. H. S. Bliss presented the report of the Business Committee in part, offering the following resolutions, which were adopted:—

Resolved, That we repeat the resolution adopted last year urging the Congress of the United States to pass the bill now pending for the repayment to the donors of the money paid for the ransom of Miss Ellen M. Stone.

Resolved, That the President be authorized to appoint a special committee of seven to coöperate with the officers of the Board to aid in bringing the proposed Endowment Fund for the Education Work of the Board to completion.

Resolved, That the Board deplores as a product of the hardness of the human heart inconsistent with the gospel of Jesus Christ racial prejudice in Christian lands, and reaffirms as cardinal principles of Christianity, whether at home or abroad, justice and kindness to all men, irrespective of color or race.

Resolved, That we approve the following statement made in regard to Homes for Missionary Children at Auburndale, Mass., and Oberlin, O.

A statement concerning the Missionary Homes was then read and they were commended to all friends of missions for generous gifts.

Rev. Irving W. Metcalf spoke in advocacy of these homes.

Secretary Barton introduced the following missionaries, who made addresses: David C. Churchill, Dr. Lester H. Beals, Rev. Edward Fairbank, Rev. Justin E. Abbott, Rev. R. A. Hume, all of the Marathi Mission, India; Rev. J. C. Perkins and Rev. J. P. Jones, both of the Madura Mission, India; Rev. James D. Eaton, of Mexico; Rev. John S. Porter, of Austria; Dr. Henry T. Whitney, Rev. C. A. Nelson, Dr. F. F. Tucker, and Rev. Arthur H. Smith, all of China.

Secretary Patton presented the new missionaries, who each spoke a few words.

A service of consecration and intercession was conducted by Pres. A. P. Fitch of Andover Theological Seminary, who made an address upon the "Sources of Spiritual Power," and led in prayer.

Pres. H. S. Bliss, from the Business Committee, offered the following resolutions of thanks, which were adopted:—

As we come to the closing session of this great Centenary Meeting of the American Board, we desire to pause long enough in the swift, onward rush of mind-riveting and heart-gripping and, please God, will-compelling events to record our sense of deep appreciation of the wise, effective, and multitudinous efforts which have been put forth during months and weeks and days of incessant toil to make this anniversary so notable a success.

God has blessed us with a series of golden days, and all the arrangements of the rich and varied program have matched the beauty of these October skies and paralleled the glory of the autumnal foliage.

If the great meetings in Tremont Temple and in Park Street Church have moved forward with the steady and triumphant progress of a great ocean steamer swiftly and safely pressing on to its goal amidst the joy of happy and enthusiastic passengers, we must not fail to remember that the success of the great voyage has been due in large measure to the skill and fidelity of captain and officers and crew, not forgetting for a moment the sleepless activity of the stokers submerged by day and by night in the recesses of private committee rooms and in the confines of Gilbert and Lorimer Halls.

In the fullness of our gratitude we would first of all thank—and thank reverently and gratefully—the Great Pilot of all our lives for his marvelous care and protection during this and all these hundred and one voyages of the great American Board.

We would next express our hearty thanks to the organizing Committee of Arrangements and to the Boston Committee of Thirty, working in hearty and effective coöperation with each other to make these meetings not only an expression of the foreign mis-

sionary faith of our Congregational family, but of its whole purpose and aspiration for the welfare of humanity at home and abroad.

We would thank all other committee men and committee women, the stewards of the Exhibit, the lecturers in the Travelogue Series, the ushers and their assistants, the editors, correspondents, and reporters of newspapers, quartets and precentors and organists, and the great company who have otherwise promoted the harmony and enriched the melody of our four days' sojourn, whether their services have been outwardly appreciated or even recognized as such.

We would especially charge the ministers of the Bradford Congregational Church and the Andover Phillips Academy Church to convey to all—not forgetting themselves—who contributed to the success of our pilgrimages to Andover Hill and to Bradford our heartfelt thanks for a rich and unforgettable experience.

We would likewise thank the committee and their associates for arranging Saturday's pilgrimage to old Plymouth.

We would acknowledge the courtesy of the Congregational Brotherhood in extending to our missionaries the hospitality of their banquet Saturday evening.

We would thank the countless hosts and hostesses of Greater Boston who have relieved the strain of public meetings by their charming and devoted hospitality. We pray for them and for their households and for all whom they love.

We would express our sense of grateful appreciation of the service rendered by the distinguished speakers not connected with our Congregational churches, to whom we have been privileged to listen during the sessions.

We would record our peculiar satisfaction in having been honored by the presence of the representatives of so many of our sister missionary societies, bearing special messages of congratulations upon the centenary of our Board. We thank them from our hearts, we rejoice in this new evidence of the growing spirit of unity in all the churches of Christ, and we pray for their rich reward.

We would gratefully acknowledge the receipt of the cheering messages of felicitations from the Board's oldest missions in India, from the Congregational Union of Africa, from the Kumi-ai churches of Japan, and from sister missionary organizations unable to be represented by personal deputations.

Finally, in the closing hour of this wonderful meeting, we would send our greetings to all the missionaries of our Board throughout the world, to native pastors and churches, to our colleges, schools, and hospitals, and to those who are in charge of them, to all who teach and heal and nurse and extend the helping hand of Christ, to all the Corporate and Honorary Members, to all our pastors and fellow-members and fellow-workers in the churches, and to all who, being absent in body, have been present in spirit, whose prayers and sympathy and gifts have mightily contributed to the success of this centenary meeting of the Board.

To them and to ourselves we say: We must not be content; we must not confuse gratitude and smug self-satisfaction; we must not live in a paradise of fools. We have begun—and well begun—but we have only begun—only begun to give, only begun to pray, only begun to work. The word must be forward and onward and upward until the full task committed to us by the great Master has been fulfilled.

In view of the peculiar circumstances under which the Board has received at its centenary meeting the generous gifts from Madura, Ceylon, and Hawaii, the Business Committee would recommend that the Board should record its special and grateful recognition of these gifts—gifts which show the extraordinary affection in which the American Board is held by people among whom it has labored in foreign lands and in Hawaii, now a part of the possessions of the United States.

Measured with reference to the relative purchasing power of the money of those lands, the gifts represent an astonishing generosity worthy of emulation among all our churches. They will thus serve, it is hoped, not only to increase the power of the Board to extend its beneficent work, but to stimulate at the same time our own sense of pecuniary responsibility and privilege.

A closing address on behalf of the churches of Boston was made by Rev. George A. Gordon, of Boston.

The Minutes were read and approved.

A hymn was sung and the benediction was pronounced by Rev. J. P. Jones, and adjournment taken to meet in Milwaukee, October 10, 1911.

REPORTS OF COMMITTEES AT THE ANNUAL MEETING, 1910

COMMITTEE ON THE REPORT OF THE HOME DEPARTMENT

Rev. Oliver Huckel, Chairman

We congratulate the Board on the vigorous and most successful campaign of the officers of the Home Department of the Board during this past year in bringing the best and latest information so thoroughly and persistently to the churches, and inspiring them with the vision of their privilege and duty.

The full report, which is in print in your hands, is a record of splendid achievement and also a challenge to the churches for greater consecration and sacrifice for this present year. The unique stimulus of the centennial year of the Board ought to lead to greater results. There must be no going back.

The committee asks the churches to read this inspiring report most carefully. It is vital with human interest. No better inspiration could come to a midweek service than an evening of meditation and prayer on this report.

We would call the attention of those who wish to invest wisely to one of the leading lines of work of the Home Department for this coming year—the building up of the list of persons who will make an annual contribution to the Board of $1,000 or more. This is the glorious company of "The Four Square League," as they are called—God's apostles of princely giving who will promise annual gifts of four figures for missionary work, which also brings the donor into close touch with the worker by special, definite assignments. A notable beginning in this has already been made. May the work go forward rapidly!

We heartily commend, as does the Prudential Committee, the proposed enlargement of the staff of the Home Department by the election of an associate secretary for this department as well as for the Foreign Department. This matter, of course, has just now been brought up to us by the Nominating Committee, and definitely approved by this body.

We most earnestly call attention to "The Story of the American Board," as prepared by Rev. William E. Strong, to the pastors and churches as a great storehouse of illustration and inspiration for their missionary work. The pastors, of course, are depended upon to inspire their people and bring all its newest and largest vision to the churches. We want for every church a live missionary pastor.

COMMITTEE ON THE TREASURER'S REPORT

Alfred S. Hall, Esq., Chairman

The Treasurer's report is an admirable and explicit statement and disclosure of the financial doings and conditions of the Board. To its classifications of receipts and details of disbursements are this year added the lists of funds and investments. It is a notable and illuminating document.

The system and method in keeping the Board's accounts and handling its various funds are those that obtain in many larger organizations of the highest standing.

The investments, directed by an able Finance Committee, have been examined and audited by an accountant and a committee of auditors of eminent capacity, and we may all depend upon it that the securities enumerated are in the vaults and tally with the books. They are splendid properties, and the total, over $2,500,000, on hand as a nest egg with which to begin the second century is encouraging.

What is the present financial pace?

The Treasurer's report shows that the expenditures last year lacked less than

fifty thousand dollars of a million dollars. We are then today spending at the regular ordinary rate of a million dollars a year. That pace has become established by the necessities and momentum of the past century's experience.

No evangelical Christian man can declare that amount excessive if wisdom and economy have controlled in the disbursements. Our study convinces us that the stewardship has been successful in both these regards.

The Treasurer received from the Woman's Boards last year	$269,022.88
From Young People's Societies of Christian Endeavor	11,648.86
For Special Objects	99,020.62
It does not appear what portion of the funds from the Woman's Boards was legacies and what portion was from living donors, but if we treat it all as provided by living helpers we may call the above three items live gifts, amounting together to	379,692.36
Then the only other live gift item, or aggregate receipt from living givers, is that from the churches and individuals	341,703.65
Making at most from living donors a total of	721,396.01

This item of $341,703.65, the donations from churches and individuals in the past year, is only thirty-six per cent of the total expenditures of the Board. Are these donations proportionate and enough? The whole Congregational membership in America are the stewards to answer this. Instead of our churches and individuals laying down $341,703.65 this committee believes that when the costs are $1,000,000 the churches and individuals are called upon to pay a much larger sum than in the recent past. If we would keep consciences alert, and our homes and organizations the abodes of salvation, $1,000,000 a year for foreign missions from the Congregational churches and individuals of America in 1911 would be a moderate tax in proportion to our means and manner of living.

With the vigilant the proper inquiry always presses whether there is a dollar of injudicious or unnecessary expenditure.

This committee is unable to affirm that there has been such expenditure. It appreciates that the administration is in able and devoted hands; that great effort has been made to inform the constituency, and thereby to gather the needed revenues; and that the Board and its work are everybody's.

The cause itself interests and appeals to men in general if clearly made known to them. The time must come when American readers will demand daily and weekly information of religious and missionary progress throughout the world just as they now insist on daily commercial reports from all the earth. The great daily journals of America, open and noble in purpose, are ready today to publish the religious and missionary news side by side with their columns of other intelligence, if they are supplied with the information in form that will make it readable news.

The committee hopes that more and more this information and appeal may go before all readers everywhere, and that all readers may become more interested, through the common daily press as the normal and constant means of progress.

The official journal, the *Missionary Herald*, beautiful and attractive, must be steadfastly sustained and strengthened, but it reaches relatively few readers. The few who receive it have the less need of the supplementary papers which follow through the year. But if our officers can supply the best secular journals every week with brilliant items and reviews, like the educational and social articles that are scanned so eagerly, expenses may be reduced and the great cause advanced by its becoming known and understood as an engaging agency, in which all may share, to bring humanity from darkness to light.

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